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*Yours truly,
S. N. Fellows.*

HISTORY

OF THE

Upper Iowa Conference

OF THE

Methodist Episcopal Church

1856-1906



BY



STEPHEN NORRIS FELLOWS, D. D.

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BY
S. N. FELLOWS, D. D.

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FOREWORD

The ability to write history is a divine "gift" though not enumerated by St. Paul among the gifts of the spirit. It requires patient perseverance in gathering material, discriminating judgment in sifting and selecting facts, power of condensed and lucid expression in an interesting literary style. While the historian must be a man with a larger vision than his theme, he must have an intimate knowledge both of the men and the times about which he writes and of those for whom he writes. But even more necessary is a sympathetic candor and fairness in both the narration of the past and the appeal to the present. For want of such a man many an interesting chapter in human history must ever remain a blank, or be sadly unappreciated.

The Upper Iowa Conference is signally fortunate in having such a man in the person of Rev. S. N. Fellows. When, in 1904 it was decided to celebrate the Semi-Centennial of its organization the Conference turned as one man to him as the person most eminently fitted to place in permanent form the story of the labors and struggles of those who planted Methodism in Northeastern Iowa. He has been in the "effective" ranks since the organization of the Conference. He has known personally, well nigh every member, and he has been known and honored by all. A minister of Christ devoted to his Church, a Methodist who loves Methodist history and traditions; an educator who, in twenty-six years in the colleges, has been a moulder of manhood and a maker of history; a man of wisdom, gladly looked to as a counselor by young and old; a scholar with the gifts and spirit of a real historian,—to Dr. S. N. Fellows the Conference felt that it could commit this historical task with perfect confidence that it would be well done.

The Semi-Centennial Commission, appointed by the Conference to co-operate in the publication of the book, have done their work, and now, in the hope that it will meet with a hearty and appreciative reception, the "History of the Upper Iowa Conference" is presented to the Conference and the public.

Commission

{ E. J. LOCKWOOD, *Chairman*.
L. C. CLARK, *Secretary*.
WM. LEASE.
B. C. BARNES.
W. W. CARLTON.

INTRODUCTION

The preparation of the following pages has been one of difficulty and of delicacy. Early circuits were hundreds of miles in extent and were named from groves, prairies, creeks and rivers, where earliest settlements were made. Names of circuits were frequently changed as settlements changed in size and importance. The first preaching places were cabins and school houses, that have long since disappeared. The subsequent building of railroads completely changed the centers of population and caused a removal of primitive country churches to railroad towns. Besides, there is an almost entire absence of written records of the earliest times. All these conditions add greatly to the difficulty of the study of that early history.

So far as is known to him, the writer has availed himself of all reliable sources of true history. He would acknowledge his indebtedness to the records and papers of the Conference Historical Society, the journals of the Conference, the "Battle Field Reviewed" by Landon Taylor, "The Makers of Early Iowa Methodism" by A. W. Haines of the Iowa Conference, and the addresses of E. H. Waring of the Iowa Conference, and R. W. Keeler of the Upper Iowa Conference. The work has been one of collection, selection, and condensation. The writer has freely appropriated language where it seemed fitting, and sought only to give the largest amount of true history within the limits of the small volume desired. He would prefer that instead of a history it should be called an historical sketch, or a contribution to the history of Methodism within the Upper Iowa Conference. He does not hope or expect the volume to be without errors; but he does hope and believe that these errors will neither be many nor serious.

The preparation of this history has been a labor of love. Nearly all whose names appear on its pages were personally known by the writer, and many, very many, he counted as his personal friends. The writing has recalled many incidents, both pleasing and sad.

It is hoped that this writing will serve to rescue some worthy names from unmerited oblivion, to give the present and future generations a more just appreciation of the great leaders of the Conference in the formative period of its history, to increase the "esprit de corps" of the Conference, and to inspire the preachers of to-day to seek the spirit and emulate the zeal of the fathers.

The writer trusts that this volume, written by request of the Conference, and probably his last work for the Conference, will be as charitably received as have been his former labors.

With a prayer for the blessing of God upon all who may peruse its pages and upon the Conference in whose interest it has been written, this volume is affectionately submitted by

The Author.

CONTENTS

FOREWORD

INTRODUCTION

CHAPTER I

THE PLANTING OF METHODISM IN IOWA, 1833 to 1839.....	9-20
Dubuque—Burlington—Rockingham—Davenport	

CHAPTER II

THE IOWA DISTRICT, 1839 to 1844.....	21-28
Henry Summers, the first Presiding Elder—Extent of District—Old Time Quarterly Meetings	

CHAPTER III

THE IOWA CONFERENCE, 1844 to 1856.....	29-39
First Appointments—Rapid Extension of the Churches—Request for Division—Pioneer Travels and Hardships	

CHAPTER IV

THE FIRST YEAR OF THE UPPER IOWA CONFERENCE.....	40-52
First Appointments—Leaders in the Conference—Typical Experiences	

CHAPTER V

HIGHER EDUCATION.....	53-64
Policy of the Conference—Founding and Growth of Cornell College, Upper Iowa University and Epworth Seminary	

CHAPTER VI

CHURCH EXTENSION.....	65-71
Origin of this Movement, both in the Conference and the General Church—A. J. Kynett.	

CHAPTER VII

BOUNDARIES.....	72-80
Establishment of Boundaries of the Conference—Efforts to Change Boundaries	

CHAPTER VIII

PATRIOTISM AND MORAL REFORM.....	81-89
Loyalty of the Conference in the Civil War—Resolutions on Slavery, Temperance, the Sabbath and Tobacco	

CHAPTER IX

BENEVOLENCES AND THE SUPERANNUATES.....	90-96
Aggregate of Collections in Fifty Years—Superannuates' Claims—Mutual Aid Society—Claimant Fund	

CHAPTER X

ORGANIZATIONS OF THE CHURCH.....	97-101
Woman's Foreign Missionary Society—Woman's Home Mis- sionary Society—Epworth League	

CHAPTER XI

BIOGRAPHICAL SKETCHES.....	102-152
Ministers and Laymen	

CHAPTER XII

STATISTICAL TABLES.....	153-159
Date of Organization of Churches—A Half-Century's Mem- bership—Sessions of the Conference	

CHAPTER XIII

RECORD OF OFFICIALS.....	160-166
List of Presiding Elders—Delegates to the General Confer- ence—Delegates to the Aecumenical Conference	

CHAPTER XIV

ROLL OF THE DEAD AND WIDOWS OF DECEASED MEMBERS.....	167-173
--	---------

CHAPTER XV

HISTORICAL REGISTER.....	174-183
An Alphabetical List of Former Members of the Conference Who Severed Their Connection with the Confer- ence Otherwise Than by Death	

CHAPTER XVI

MINISTERIAL RECORD.....	184-217
A Complete record of the name of charges served and years of service of every living member of the Conference	

CHAPTER XVII

METHODISM IN IOWA.....	218-221
------------------------	---------

A comparative view of all the Conferences in the state, in respect to ministers, members, churches and institutions of learning, including a summary showing the strength of Methodism in Iowa

CHAPTER XVIII

SEMI-CENTENNIAL CELEBRATION.....	222-260
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A brief account of the celebration and the addresses of S. N. Fellows and T. E. Fleming

CHAPTER I.

THE PLANTING OF METHODISM IN IOWA

Prior to 1833, the Indians roamed in undisputed possession of all territory north of the State of Missouri and west of the Mississippi River. For centuries these beautiful prairies had lain in virgin loveliness untouched by the hand of civilized man. These prairies and small native groves that skirted the water courses had been the home of the buffalo and the deer.

In February, 1833, at the close of the "Black Hawk War", a treaty was formed with the Indians by which was acquired the "Black Hawk Purchase." This consisted of a strip of land about fifty miles wide along the west shore of the Mississippi River and extending from the Turkey River on the north to the Missouri line on the south. The new territory thus acquired was not yet named Iowa, but was known as the "Black Hawk Purchase."

For many years the fame of the beautiful valleys, groves and rivers, the fertile prairies covered with nutritious grass and brilliant with wild flowers, had reached the distant east. Thousands of people were waiting impatiently for the removal of the red man from such a fair land. When on June 1, 1833, "Black Hawk Purchase" was opened to settlement by the whites, almost immediately the white top emigrant wagons lined the roads leading to this land of promise. On account of scarcity of fuel, building material and water, it was generally believed that the vast prairies were practically uninhabitable. Hence the first settlements were made along the Mississippi River and in the valleys of tributaries whose banks were usually skirted with native groves. The home seekers sought not only for the best springs, timber, and farm locations but also for minerals, town sites, and water power. Before the close of 1833, there was a population of four or five

hundred in the vicinity of the "Spanish lead mines", a town site was selected and this first village of Iowa was called Dubuque. A pioneer thus describes the village during the winter of 1833 and 1834:

"The valley resounded to the woodman's axe; the sturdy oak fell before them on every side. The branches were used for fuel, and of the trunks were constructed rude log cabins without doors or windows. Three openings served for the entrance of light and the settlers, and the egress of the smoke. The winter of that year (1833-34) shut us in from all communication with the outside world, with a short supply of provisions, and not a woman in the settlement. There was plenty of whiskey, and the demon intemperance stalked everywhere during the long winter evenings and short bleak days. The cholera claimed many victims, and the sick lay down and died with no gentle hand to nurse them, no medical aid to relieve, and no kindred or friends to mourn their untimely fate. We had no mails, no government, and were subject to no restraint of law or society. Drinking and gambling were universal amusements, and criminals were only amenable to the penalties inflicted by Judge Lynch, from whose summary decrees there was no appeal. In the spring of 1834 a transient steamer came up from Saint Louis bringing provisions, groceries, goods and newspapers. A few women also came to join their husbands, and from that time on we began to exhibit some elements of civilization."

The writer of the above failed to note that within the village he described was a pioneer Methodist itinerant preacher, a brave heroic man, who, regularly on the Sabbath day, preached Christ and Him crucified to the rough miners of that primitive village and vicinity.

At the session of the Illinois Conference, held September 25, 1833, Barton H. Randall and John T. Mitchell were appointed to the "Galena and Dubuque Mission." John Sinclair as presiding

elder of the Chicago District, superintended a vast field, extending from Chicago, then a village of about five hundred inhabitants, south to Peoria and west to Galena and Dubuque. Elder Sinclair visited Galena, but he did not that year extend his visit to Dubuque.

Randall and Mitchell arrived in the village of Dubuque on November 6, 1833, and on the evening of the same day, Randall preached in the tavern of Mr. J. M. Harrison, situated on the present site of Hotel Julien. This sermon is believed to be the first preached on Iowa soil. On the following evening, Mitchell preached the second sermon in the same place. On account of difficulty in crossing the Mississippi River, the mission was soon practically divided, Mitchell remaining at Galena and Randall taking charge of the new work in Dubuque. For awhile Randall remained at the tavern; but finding his surroundings unpleasant, he sought "a more quiet place to read, think, pray, write, sleep and eat; and procured an upper room in an unfurnished warehouse for a preaching place." He fitted up a shanty for his house where he could enjoy his own "boughtenfeed". During the winter of 1833-34, he preached regularly to the rough miners of Dubuque, and established several appointments near by. At Peru, four miles above Dubuque, he preached in a billiard hall which was prepared as described by a witness: "The table was shoved to the wall, the trapezium neatly covered by a cloth, the balls rolled into the sockets, and the mace rods carefully concealed. The people gathered in to see and to hear what the preacher would do in a billiard room." The table resembled a coffin and Mr. Randall proceeded to preach the funeral sermon of the place, and had the satisfaction to learn "that the devil never returned to remove his traps." The place was sold and the proceeds applied to religious uses.

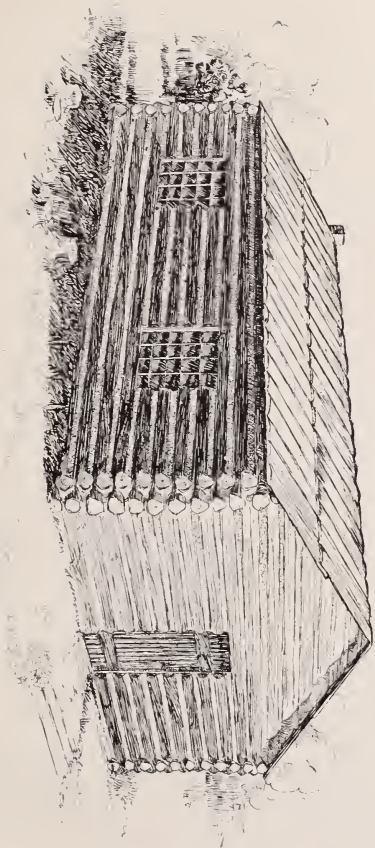
Early in the spring of 1834, "being urged thereto by certain

friendly sinners," Randall undertook the erection of a meeting house in Dubuque, the first of its kind in Iowa. The subscription paper describes it as, "a hewn log house, 20 by 26 feet in the clear, one story ten feet high, upper and lower floors; to be pointed with lime and sand; and batten door; four twenty light and one twelve light windows. Cost estimated for completing in good style, \$255.00." (The original subscription paper, with signatures, is preserved in a neat frame covered with glass, in the Historical Library of the State University at Iowa City, a facsimile of which, reduced in size, and also a view of the log church itself, is herewith inserted.)

Work on this building was commenced June 23, 1834, and under date of July 25, following, it is recorded: "Raised the meeting house with a few hands and without any spirits of any kind." This was doubtless a notable exception to the common usage of the place and time. A "two days meeting" was held in it as soon as completed. Over his success, Randall, the Iowa Pioneer, was jubilant. "Well done!" he exclaimed, "to collect money, build a splendid meeting house and pay for it, hold a two days meeting and receive twelve members, all in four weeks! Oh! it was the Lord's doing, let Him have the glory. Amen."

The first Methodist society in Dubuque (and it is believed the first in Iowa) was organized by Barton Randall, May 18, 1834; and the first class meeting occurred June 1, 1834. The names of the twelve original members of this first society were: John Johnston, Leader, Susan Johnston, Woodbury Massie, Susan Massie, Robert Bell, Wm. Hillery, Mrs. Susan A. Dean, Abigail Wilder, Mary Ann Jordan, Patrick Smith, Frances Anderson, and Mrs. Charlotte Morgan (colored).

Randall preached his last sermon in Dubuque, August 10, 1834; and for his year's labor received less than one hundred



THE OLD LOG MEETING HOUSE

dollars, ten of which was the donation of a noted gambler of the town.

Barton H. Randall was born in Georgia in 1796 and converted in 1812. In 1831 he entered the Illinois Conference and continued in the active ministry until 1845, when he was injured by a shock he received from a stroke of lightning from which he never fully recovered. He lived, however, until nearly ninety years of age, an honored superannuated member of the Illinois Conference. He well deserves to be called the Father of Iowa Methodism.

John T. Mitchell, who was Randall's colleague on the Galena Mission and who preached the second sermon in Iowa, was a man whose name was to become well known to the church, being elected by the General Conference of 1844, Assistant Publishing Agent of the Western Methodist Book Concern. "He was possessed with great and growing powers, combining in a marked degree social, intellectual, and moral qualities." He died in 1863.

In October, 1834, N. S. Bastion was sent to the Dubuque Mission where he preached one year. He is represented as "a man with good scholarship, considerable business talent, fair preaching ability and some eccentricity." Later he was appointed to Burlington and had much to do with building "Old Zion Church." He afterwards went as a missionary to Africa and at one time, in the absence of a bishop, he presided over the Liberia Conference. He finally returned to Illinois where he spent his remaining days.

At the conference session held in Springfield, Illinois, in 1835, Henry W. Reed, a recent transfer from the New York Conference, was appointed to Dubuque. Randall and Bastion had been appointed missionaries to the "Dubuque Mission." As Dubuque at this time (1835) ceased to be called a mission and became a circuit, the preacher in charge, H. W. Reed, was the first regularly appointed Methodist preacher in Iowa. Here Reed began his

labors in Iowa, and for many years he was closely identified with the interests of both church and state.

The first regular quarterly conference of the "Dubuque Circuit" was held in the log meeting house in Dubuque on the 14th day of November, 1835, Alfred Brunson, Presiding Elder. Brunson's District included all of northern Illinois and the northern portion of the work in Iowa. In his Journal he writes: "All my quarterly meetings are held in private cabins except in the log church of Dubuque." Elder Brunson was a recent transfer from the Pittsburg Conference and was one of the strong men of his generation. In July, 1836, he removed to Prairie Du Chien, Wisconsin, to labor among the Indians. During the civil war he was army chaplain for one year. He was four times elected to the General Conference, and was a frequent contributor to the religious and secular journals of the times. He died at Prairie Du Chien in 1882.

At the close of the conference year 1836, Dubuque is reported as having "fifty-six members, one Sabbath School in town, one superintendent, six teachers and fifty volumes of books."

While Randall and Reed were thus engaged in establishing Methodism in northern Iowa, a separate and similar movement resulted in planting the Church in southern Iowa. On March 23, 1834, Peter Cartwright, Presiding Elder of Quincy District, Illinois Conference, commissioned Barton H. Cartwright "to preach and form societies in the Flint Hills settlement (now Burlington), if practicable and to make report thereof to the Church." In compliance with these orders, Barton H. Cartwright proceeded at once to his work. That he might be independent, he preferred to rely upon his own labor for support, and refused any compensation for his ministerial work. With heroic self-sacrifice and unconquerable faith and zeal, he started for his mission "with four yoke of oxen, a breaking plow and a load of pro-

4 Plan of the house. - To be built of heavy logs;
20 by 26 feet in the clear; one story, 10 feet high;
lower & upper floors; Shingled roof; Painted with linseed
oil, one batten door; 4, 20 lights & one 12 light
windows - each estimated for completing in good plain
style \$255.00. The above house is built for the use

style \$255.00. The above house is built for the use of the Methodist Episcopal Church - but when not occupied by said Church, shall be open for Divine service by other Christian Denominations; and may be used for a common school, at the discretion of the Trustees. Woodbury Massing, John Johnson, Wm. Kelling, Marcus Atchison, and One Smith are the board of trustees, who are authorized to receive subscriptions and control the interests of said house, for the use above mentioned.

We, the undersigned agree to Pay to the above Trustees the several sums annexed to our names, for the building of said house."

Subscriber Name.	\$	Cts.	Subscriber Name.	\$	Cts.
Harding, W. A. Jr. Rd	25	00	George Scott	5	00
John Johnson	10	00	John Platt	5	00
William Kellogg, Jr. Rd	10	00	John F. Benton	5	00
Miss Lottchen	15	00	Robt J. Dean	5	00
Wm. L. Loring	5	00	John S. Loring	5	00
W. L. Loring	10	00	Timothy Clark	5	00
W. L. Loring	5	00	Robt Keller	5	00

Subscribers Names	\$	cts.	Subscribers Names	\$	cts.
Wm. O. Smith	5	00	Samuel Kean	2	00
J. Becker & Koch	5	00	Thos. Lindquist	2	00
Higham Morgan	2	00	David Shattuck	1	00
Thos. Child	5	00	Wm. Long	1	00
Wm. C. Camp	1	00	L. C. Jacobus	1	50
Jacob Glover	3	00	J. B. Melber paid	1	50
William Dady	2	00	Wm. Martin	1	00
Geo. J. Booth	3	00	Josh. P. Vague	1	00
Abraham Wilson	5	00	Joseph Richardson	1	00
Randolph Sandten	5	00	Saml. C. Ham	1	00
Harold Howlen	5	00	High. A. Luthman	1	00
Jas. T. Fanning	5	00	Duffuss	2	00
John Regan	5	00	Wm. Martin	1	00
Whip Gault	5	00	O. C. Cicous	1	00
Wm. C. Barker	5	00	J. D. Greene	1	00
Thos. P. Braden	5	00	Thos. Baker	1	00
Wm. C. Barker	2	00	Wm. C. Barker	1	00
Charles Miller	1	00	Wm. C. Barker	1	00
E. Brice	1	00	Wm. C. Barker	1	00
Uncle Tom	1	00	Wm. C. Barker	1	00
Caroline Brady	1	00	Wm. C. Barker	1	00
L. Sweet	1	00	Wm. C. Barker	1	00
John Wharton	1	00	Wm. C. Barker	1	00
Wm. C. Barker	1	00	Wm. C. Barker	1	00
Wm. C. Barker	1	00	Wm. C. Barker	1	00
George Picoch	1	00	Wm. C. Barker	1	00
J. Duall	1	00	Wm. C. Barker	1	00
Wm. Dogg	1	00	Wm. C. Barker	1	00

The accompanying fac simile plates are from the original paper preserved in the State Historical Society's Collection. It is written on both sides, and while the ink has faded in some degree, it is yet quite plain. The reproduction here given is about one-fourth the size of the original paper.

vender." His time was divided between breaking prairie for the settlers in the day time, and holding meetings at night and on the Sabbath. To get money for necessities, at times he also carried wood on the steamboats that landed for a supply. But his preaching, if thus humble in its surroundings, was not the less successful. The service in Burlington was held in the cabin of Dr. W. R. Ross, a log building of one room, which served as kitchen, parlor, chamber, and meeting house. Here Cartwright organized the first class of six persons with Dr. Ross as class leader. This was probably in June, 1834.

Mr. Cartwright, then twenty-four years of age, is thus described as he appeared on that occasion: "He was a young man, in vigorous health, and of good proportions, dressed in plain linen pants, homemade cotton vest, common shoes, without socks, with no coat, and a common chip hat." Another calls him, "a man with a big head and a good one, of a broad breast and heavy shoulders, having a mouth plentifully wide, with lungs capable of the highest degree of intonation, who could make bass enough for any congregation, and sustain a prayer meeting to the end, without fear, favor or affectation, and as honest as old Abe Lincoln himself."

The greatest event of the year was the visit to Burlington of the renowned ecclesiastical chieftain and presiding elder, Peter Cartwright. An eye witness says of him: "His eye was unblenched, his body firm, his step elastic and his stature erect. All his social powers were in full and lively play, and his mental forces retained the strength and character of earlier years." There were but few cabins in the place and only a scattered population. As the cabins were small and not one could hold the people, they met in a grove on North Hill and there, standing on a bent tree with a board for a stand, Cartwright declared the unsearchable riches of Christ.

Barton H. Cartwright established preaching not only in Burlington, but at other settlements in the neighborhood, and gathered quite a number into the societies he had formed. At the close of the year he was sent to another field, and after laboring several years in Iowa he returned to the Illinois and then to the Rock River Conference, of which he continued a member until his death. John H. Ruble succeeded Cartwright at Burlington. When the needs of the settlers in Iowa were presented in his conference and a call made for volunteers, young Ruble, then twenty-four years of age, responded, "Here am I, send me." He entered upon his work with zeal and earnest heroism, but the following spring he was taken suddenly ill and died. His death occurred, April 14, 1836, the first itinerant in Iowa to pass from the church militant to the church triumphant.

In the minutes of the Illinois Conference session held at Union Grove, Illinois, September 25, 1833, Rock Island, Illinois, is named as a mission of the Quincy District, Peter Cartwright, Presiding Elder, and Asa McMurtry, preacher for Rock Island Mission. It is related that McMurtry preached a few times in Rockingham, Iowa, a small village four miles below the present city of Davenport. At that time it was expected that Rockingham, being opposite the mouth of the Rock River, a stream regarded as navigable, would become a great city. In 1834 C. D. James was sent to Rock Island Mission. He preached quite often in Rockingham. A Methodist class was organized in Rockingham with Othneil Davenport, leader, in 1836, and at the session of the Illinois Conference held in October of the same year, Rockingham Circuit was formed, believed to be the third circuit formed in Iowa, and Chauncey Hobart was appointed to the circuit. It was a circuit of about two hundred miles, extending from the mouth of the Iowa River on the south to the Wapsipinicon River on the north, and as far into the interior as any white settlers were to be found.

Rockingham was the center of missionary operations for several years, and was the parent charge from which were formed the multiplying appointments of the southeastern portion of the Upper Iowa Conference. To its brave missionaries, Chauncey Hobart, B. H. Cartwright, and their associates belongs the honor of planting Methodism in all that part of Iowa.

Chauncey Hobart had been a soldier in the Black Hawk war and was well fitted by experience to endure all the hardships of such a field of labor, to travel a country whose road-ways were illy defined, its streams unbridged, and its inhabitants scattered. He could, at need, swim rivers and, when night overtook him, sleep by the side of a log with his faithful horse for company, and the contents of his saddle-bags his only reliance for creature comforts. Nay, that was not all; for "the Angel of the Lord encampeth around about them that fear him," and "they that seek the Lord shall not want any good thing." Chauncey Hobart soon afterwards went to Minnesota and for many years was a leading member of that conference.

In 1838 Chauncey Hobart was succeeded by his brother, Norris Hobart. B. H. Cartwright and H. J. Bruce were appointed to this circuit in 1839, both being married men. The total quarterage reported for a quarter was a silver dime, which the presiding elder and two preachers found difficulty in dividing equitably between them. H. J. Bruce was compelled to borrow a coat in which to make himself presentable at conference.

In 1839 William L. Cook, leader of the class in Rockingham, was requested to sever his connection with that class and, if he could succeed in finding members enough, to form a class in Davenport. He found five others besides himself and wife; a class was formed and W. L. Cook appointed leader. For more than forty years thereafter Cook filled the offices of class leader and steward.

In 1841 Davenport having grown to be a village of three

hundred inhabitants, it was determined to build a church. The preacher, David Worthington, being a carpenter by trade, like Paul labored with his own hands in the erection and building of the church. As soon as it was finished a quarterly meeting was held and the meeting protracted for five or six weeks, and about fifty members were added to the church. Hiram Price, afterwards Member of Congress from Iowa, thus describes the early condition of the church in Davenport:

"Our little brick church as it stood alone on Perry Street below Fifth, no fence, no shutters, was rather a lonesome object. There was no pulpit except a big pine box—the seats were made partly of slabs, flat side up, supported by legs inserted in two-inch auger holes. The chandelier was a block of wood, suspended by a rope from the ceiling. In this block three-quarter inch holes were bored into which holes tallow candles were inserted. In those days we had no pavements, but we did have plenty of mud. The collections were emphatically penny collections, and so small that I was ashamed to collect them. The fact is we were all pretty close to the foot of fortune's financial ladder. I finally agreed to do all the sexton's work for one year, on condition that no collection should be taken for incidental expenses. The proposition was accepted, and for one year I did all the sexton's work. I did the best I could but never graduated as sexton. I confess to an affection for the little old building and its associations. During my fifty-seven years as member of this church I have been from time to time recording steward, trustee, classleader, Sunday School superintendent, lay delegate to two General Conferences, and sexton, and am just as proud of having been sexton as of any of the other positions."

At the session of the Illinois Conference held in Mount Carmel, Illinois, October 1, 1836, Maquoketa Mission was established, including the scattered settlements of Jackson County, with

George Smith, preacher in charge. The name was changed to the Bellevue Mission in 1837, Bellevue being the county seat at that time, and John Crummer was appointed to it. In 1838 William Simpson was sent to the Mission and in March of the following year he organized a class of five members with Thomas Wright, leader, in what was afterwards the town of Maquoketa.

George Smith preached the first sermon and organized a class in Bellevue in 1836.

During the year 1837, Chauncey Hobart of the Iowa River Mission extended his travels into Cedar County, and in the house of Colonel Henry Hardman preached the first sermon and organized the first class in that county. From that time this was a regular appointment for preaching, and quarterly meetings were often held there.

In 1838 the Illinois Conference assembled at Alton. The reports from Iowa were regarded as very encouraging, and embraced about seven hundred and forty members distributed as follows: Dubuque Mission, forty-four; Bellevue, one hundred; Rockingham, one hundred and thirty-one; Burlington, forty-five; Mount Pleasant, one hundred and ninety-two; and Fort Madison, two hundred and twenty-six.

This conference made the following appointments for Iowa:

Dubuque Mission, G. G. Worthington;

Bellevue, Wm. Simpson.

These were in the Galena District, Bartholomew Weed, Presiding Elder.

Rockingham, Henry J. Bruce;

Burlington, Joel Arrington, Moses McMurtry;

Fort Madison, Joseph C. Kirkpatrick.

These constituted a part of Rock Island District, Henry Summers, Presiding Elder.

The circuits in northern Iowa from 1833 to 1838 were in-

cluded first in Chicago District and later in Galena District, Illinois Conference. John Sinclair, Alfred Brunson, Hooper Crews and Bartholomew Weed, all men of mark and ability, were successively presiding elders. The circuits of southern Iowa were embraced successively within Quincy and Rock Island Districts of the same conference, Peter Cartwright and Henry Summers being presiding elders.

In 1838 Iowa Territory was organized with a population of 22,859 scattered along the eastern and southern portion of the Territory.

The returns from the Iowa circuits, in the fall of 1839, showed a total membership in the Territory of 1,061.

CHAPTER II.

THE IOWA DISTRICT

At the session of the Illinois Conference held in Bloomington in 1839, the presiding Bishop, Thomas A. Morris, announced to his objecting cabinet his purpose to form a presiding elder's district in Iowa. The presiding elders protested earnestly but the Bishop adhered to his purpose and arranged the circuits and missions as follows:

Iowa District, Henry Summers, Presiding Elder.

Fort Madison, W. H. Taylor;
Burlington, Joel Arrington;
Rockingham, B. H. Cartwright, H. J. Bruce;
Fox River Mission, M. H. McMurtry;
Manchester Mission, James F. Flanders;
Bellevue Mission, Thomas W. Pope;
Dubuque, I. I. Stewart;
Richland Mission, Jesse Herbert;
Iowa Mission, Joseph L. Kirkpatrick.

Manchester was an ephemeral town somewhere by the Mississippi River, and the Mission covered the territory along the Wapipinicon River. Dubuque, Rockingham, and Bellevue Mission were the only other circuits within the present limits of the Upper Iowa Conference.

It will be perceived that the Iowa District as above outlined, extended from the Turkey River on the north to the Missouri line on the south, and embraced nine circuits and missions. Over this vast field, then an almost bridgeless and roadless wilderness, the indomitable Summers constantly traveled, holding meetings in new settlements, looking up new fields of labor, attending quar-

terly meetings, and performing all that the superintendency required.

Under his supervision were the preachers of the district, each traveling a circuit several hundred miles around. The people among whom they labored had lately come to this new country. The endearments of the old home in another land, the home of childhood and the scenes of youth, and all that was dear and hallowed on earth had been severed. No splendid cottage was now their home. The rude cabin was their shelter and oftentimes they were scarcely protected from the rains of summer or snows of winter. These cabins were scattered along the water courses and near or in the native groves. Each little settlement was separated from the others by vast intervening prairies sometimes thirty and forty miles in width. Having no regular communication with the home and friends they had left, they were practically exiled in this wild wilderness land. From almost every state and across the sea, immigrants were ever coming in steady march to this garden spot of America. The pioneer itinerant preacher followed hard after the immigrant train and, as it halted for the night, broke the bread of life to the newly arrived homeseekers. He entered their rude cabins and consecrated them with prayer and song and sermon, and leaving an appointment, went on his way for new openings. He returned to find a congregation of eager and attentive listeners and to form "a class," and make it a part of his circuit. Thus they "broke ground," and not only "broke the ground," but held and cultivated it in the name of the Master.

Under these conditions of isolation and loneliness the quarterly meeting became an occasion of great interest. These meetings were held in school houses and private cabins. The presiding elder, never having more than twelve circuits in his district, was present at every quarterly meeting through all the services. The members and friends at the appointment where the meeting

was held, with characteristic pioneer hospitality, invited all comers to their homes and their tables. A daughter of Colonel Henry Hardman, of Cedar County, where quarterly meetings were often held, informed the writer that she had often cooked a barrel full of doughnuts and other kinds of food in proportion, preparatory to a quarterly meeting; and at one meeting, by a careful count, seventy-six persons outside of their own family sat down at her father's table. Usually the class leaders, stewards, trustees, and local preachers with their families, not having seen each other for three months, came from the remote parts of the circuit to attend the meeting, which was of social interest and of spiritual life and fire unknown to-day.

The services usually began at two o'clock on Saturday afternoon with a sermon by the presiding elder. As the congregation was chiefly the official members and their families, the sermon was adapted to the irneeds and to fit them for the coming Sabbath. Immediately after this service came the quarterly conference. Saturday evening the circuit preacher or some neighboring preacher would preach a sermon full of unction and of the Holy Ghost.

Sunday was the "great day" of the feast. Many came on foot, on horseback and in wagons from far and near. Love feast at nine o'clock was anticipated with great interest. Testimonies were given with weeping and confession, thanksgiving and praise, and the shouting could sometimes be heard far away. Then followed the great sermon by the presiding elder. With such a prepared congregation and his own soul fired with love and the Holy Ghost, it was not strange that the sermon was with power. This was followed by the holy sacrament, which was usually of tender and touching interest. Sunday evening was the time for victory and the ingathering of souls. No preacher or exhorter was allowed to speak unless he had ability to stir the people.

A sermon to the unsaved was usually preached, followed by

an exhortation and an appeal to sinners to yield and be saved. The terrors of the law, the glories of heaven, the horrors of hell, the future judgment, the infinite love of God, the dying love of Jesus on Calvary, were portrayed in tender and sometimes in terrible imagery, and many were gloriously saved. It is recorded of Henry Summers, the first presiding elder in Iowa, that "over one hundred conversions have been known to follow his preaching at a single quarterly meeting."

Henry Summers was born in Virginia in 1801, converted in 1820, licensed to preach in Indiana in 1822, entered the Illinois Conference in 1832, and was trained under the distinguished Peter Cartwright. His work was divided in 1840 and he was assigned to the newly formed Burlington District. In 1843 he was appointed to the newer Des Moines District. He returned to Illinois the following year and for many years he lived, loved and honored, in the Central Illinois Conference. Summers superintended as presiding elder, for eight years, the planting of the church in Iowa. In his work he emulated the zeal, labors, and triumph of the fathers of western Methodism, and he has won for himself an abiding place in the affections of Iowa Methodists. He is described as "a man of average height, over the medium size, and of strong and sinewy frame. In appearance he was prepossessing; in disposition social; in intellectual ability good; his emotions were easily aroused, and his pulpit addresses were full of unction."

At the General Conference of 1840, the Illinois Conference was so divided as to constitute the Wisconsin, Rock River, and Illinois Conferences. The Iowa District was included in the Rock River Conference. At the first session of this conference, held near Mount Morris, Illinois, August 26, 1840, Bishop Beverly Waugh presided. The preachers met in a little tent, for the Conference was held in connection with a camp meeting and the preachers were entertained in tents. They had no carpets on the floor,

for they had no floor but the ground was covered with straw; and as fast as one speaker after another arose to speak, the Bishop would announce: "The brother has the straw."

At this conference the Iowa District was divided into the Dubuque and Burlington Districts, and Henry Summers placed upon the Burlington District. The appointments for northern Iowa were as follows:

Dubuque District, Bartholomew Weed, Presiding Elder.

Rockingham, Chester Campbell;

Camanche, Barton H. Cartwright;

Marion Mission, John Hodges;

Bellevue, P. S. Richardson;

Dubuque, Washington Wilcox;

Clarksville, Henry Hubbard.

J. L. Kirkpatrick was appointed in 1839 to the Iowa River Mission, which extended along the Iowa River from its mouth to the vicinity of Iowa City, and in the fall of 1839, he held the first religious services in Iowa City, the newly selected capitol of the Territory. The church was organized by Bartholomew Weed, Presiding Elder, in 1840, and the first church edifice was erected through the labors of George B. Bowman, who had been transferred from the Missouri Conference for that purpose. Of this transfer Bishop Morris writes: "We greatly needed an efficient young man to form a charge in Iowa City, and to have a house of worship erected there. I found such a one at the Missouri Conference. His name was George B. Bowman. In a personal interview with him he consented to be transferred. Subsequently his seniors, presiding elders and others put mischief in his head, and he proposed to be excused; but the interests of the work required it, and I held him to the transfer. The Missouri Conference held a night session to close their business and hear the appointments, when two leading members rose up and re-

monstrated against his transfer from that conference. I waited to hear their strong reasons, but none were offered. After a pause of a few minutes I demanded to know by what authority the movers of the resolution claimed the right to interfere with the appointing prerogative. The only response was, 'We withdraw the resolution.' Brother Bowman went to his new mission, gathered a large congregation, formed a society, erected a church and found the means between that and Boston to pay for it. In 1844 I organized the Iowa Conference in that same church erected by Brother Bowman in Iowa City."

The second session of the Rock River Conference was held in Platteville, Wisconsin, August 25, 1841. Turkey River Mission, Iowa City and Davenport Missions were added this year to the list of appointments in northern Iowa, which were announced as follows:

Dubuque District, Bartholomew Weed, Presiding Elder.

Iowa City Mission, To be supplied;

Marion Mission, Solomon W. Ingham;

Dubuque, Washington Wilcox;

Turkey River Mission, Sidney Wood and Barney White;

Bellevue, Barton H. Cartwright;

Davenport Mission, F. A. Cheneworth;

Charlestown Mission, Joseph H. McMurtry;

Spring Rock Mission, To be supplied.

The following extract from the journal of S. W. Ingham illustrates the work of an itinerant pioneer preacher in Iowa:

"I was sent to Marion circuit in 1841 and continued there two years. Brother Hodges had been there six months of the preceding year and had left six appointments. I increased the number to thirty-two in the first three months, and before the first year was out I had over forty, with a travel of over four hundred miles, which I performed every four weeks on horse back, there being

but little travel where there was any road or track. I had invariably to swim streams on horseback from three to six times each round. My work included all of Linn County, and a part of Johnson, Cedar, Benton, Buchanan and Delaware Counties. I preached where Quasqueton now is when there were but four families in the vicinity and no others within sixteen miles. That was the extreme frontier there. I always followed up the frontier to the last house."

The third session of the Rock River Conference was held in Chicago, August 24, 1842. The appointments for northern Iowa were as follows:

Dubuque District, Bartholomew Weed, Presiding Elder.

Charlestown (Sabula) Mission, To be supplied;

Pleasant Valley, To be supplied;

Davenport, David Worthington;

Bloomington (Muscatine), To be supplied;

Grandview, J. L. Kirkpatrick;

Cedar Mission, Uriah Ferree;

Iowa City, George B. Bowman;

Marion, Solomon W. Ingham;

Dubuque, Andrew Coleman;

Maquoketa, M. H. McMurtry, R. Greenly;

Turkey River Mission, Sidney Wood.

In the spring of 1843, the country, newly purchased of the Indians and covering the southwestern portion of Iowa Territory, was opened for settlement; and thousands who were waiting for the time swept up the valley of the Des Moines River and spread themselves out over the region embraced in the "new purchase." It was clearly seen by the men who laid the foundations of Iowa Methodism, that something more must be done to provide for the religious wants of these new settlers and the thousands yet to come.

At the Rock River Conference held in Dubuque, Iowa Territory, in 1843, the Burlington District was divided and the Des Moines District formed. Bartholomew Weed was assigned to the Burlington District. The appointments for northern Iowa were as follows:

Dubuque District, Henry W. Reed, Presiding Elder.

Dubuque, George B. Bowman;

Dubuque Circuit, Richard Greenly;

Bellevue, John Walker;

Charlestown, To be supplied;

Pleasant Valley, Joel B. Taylor;

Davenport, David Worthington;

Cedar, S. W. Ingham;

Marion, John Hayden, Joseph Maxon;

Turkey River, Sidney Wood;

Cedar Rapids Mission, Isaac Searles.

At this conference a resolution was adopted requesting the General Conference to separate and organize the work in Iowa into the Iowa Conference. This request was granted, and the historic General Conference of 1844 ordained that the "Iowa Conference shall include all of the Iowa Territory."

CHAPTER III.

THE IOWA CONFERENCE

We now come to a most interesting event in our history, the organization of the Iowa Conference. This took place at Iowa City, August 14, 1844, Bishop Thomas A. Morris presiding. It was fitting that the organizing hand of Bishop Morris that had formed the first Iowa District in 1839, should now, five years later, give shape and form to the Iowa Conference. Henry W. Reed was elected secretary.

The statistics showed a total membership of five thousand four hundred and thirty-one white and twelve colored members, and the appointments or circuits twenty-nine in number, with thirty-six effective preachers including probationers. These were arranged into three districts as follows:

Dubuque District, H. W. Reed, Presiding Elder.

Dubuque, G. B. Bowman;

Dubuque Circuit and Delaware Mission, Joel B. Taylor and W. W. Knight;

Bellevue, E. Howard, one to be supplied;

Charlestown Mission, (Sabula), John Walker;

Cedar, S. W. Ingham;

Marion, John Hayden, R. H. Harrison;

Cedar Rapids Mission, D. P. Nichols;

Iowa City, David Worthington;

Iowa Circuit, L. McVey;

Turkey River, C. D. Farnsworth.

Burlington District, B. Weed, Presiding Elder.

Burlington, Andrew Coleman;

New London, Uriah Ferree;

Mount Pleasant, Wm. Simpson;

Crawfordsville and English River, M. Reeder and
M. S. Roberts;
Yellow Springs, J. L. Kirkpatrick;
Bloomington (now Muscatine), E. S. Norris;
Pleasant Valley, S. Wood and J. W. Maxon;
Davenport, J. T. Lewis;
Grandview, Laban Case;
Clear Creek Mission, Wm. Hurlburt.

Des Moines District, Milton Jamison, Presiding Elder.
Farmington, J. B. Hardy;
Pittsburg, S. Clark;
Bloomfield Mission, J. L. Bennett and J. F. New;
Eddyville Mission, A. W. Johnson;
Des Moines Mission (including Ottumwa), T. M.
Kirkpatrick;
Fairfield, Hugh Gibson;
Birmingham, Robert Rice;
Fort Madison, I. I. Stewart;
West Point, Moses F. Shinn.

It will be perceived that the charges of Dubuque District with Davenport and Pleasant Valley added, were within the present limits of the Upper Iowa Conference; and that all the other charges of the Burlington and Des Moines Districts were in the southern part of the Iowa Territory.

Bartholomew Weed was for some time presiding elder of the Galena District, Illinois, which included the work in Iowa north of the Iowa River. When the Iowa District was divided in 1840, Weed became presiding elder of Dubuque District which he traveled for three years. He then, in 1843, became presiding elder of Burlington District, over which he presided four years. He was born in Danbury, Connecticut, March 6, 1793, joined the Metho-

dists in the eighteenth year of his age, and was received into the Philadelphia Conference in 1817. While a member of the Rock River Conference and presiding elder of Burlington District, he was elected delegate to the General Conference of 1844. "He was a man of simple tastes and manners, of strong convictions and attachments, and of heroic and magnanimous spirit," a wise master-builder in the Church of Jesus Christ, and made a deep impression on the Methodism of the west. He died in Newark, N. J., in 1879.

The aim of the Conference was to carry the gospel to every newly formed frontier settlement, however remote, and thus to establish Methodism in the forefront of advancing civilization. For this purpose they crossed vast intervening prairies without a road, a tree, or an inhabitant.

Landon Taylor, who joined the Iowa Conference in 1845, relates this incident:

"In the latter part of August, hearing of a newly arrived colony about thirty miles distant, Brother Jay and myself, with horses and saddle-bags, started for the new settlement. There being no traveled road, we struck out into the open prairie in the direction of our destined place. It was a long and tedious ride, but toward evening we arrived at Brother Rodman's, our stopping place, tired and hungry. Sister Rodman welcomed us to their cabin home with all the warmth of a pioneer. 'But,' she said, 'as glad as I am to see you, we have not a mouthful of anything to eat in the house. My husband has gone to mill twenty-five miles distant and will not return until tomorrow.' Rather hard fare I thought, having fasted all day; but not discouraged I said: 'Sister Rodman, you have corn in the field?' She replied, 'Yes.' 'And an old milk pan that I can obtain?' 'Yes, one out yonder in the yard.' 'And cows nearby?' 'Yes.' 'Well, now for business. Brother Jay, you go and bring the corn. Sister Rodman, send your boy after the cows, and hang on the kettle

and boil the water, and we will have a feast of fat things after all.' ”

“Having secured a hammer and nail I went to work and made a mill (grater) of the old pan and when the corn came the mill was ready for grinding. Within a few minutes we had four or five quarts of as nice meal as we ever saw. The pudding was soon made, the table set and milk ready. But now there was another difficulty. Said the good sister, ‘We have but one bowl and one spoon, having broken our dishes moving to Iowa.’ ‘Never mind,’ said I, ‘we can manage that.’ So, being the preacher in charge, I ate at the first table. Afterwards Brother Jay and then the whole family ate, for there was an abundance for all. And now the neighbors were called in for service. My text was, ‘The Lord is my shepherd, I shall not want.’ We had an old fashioned Methodist meeting, for our success in the unseen was equal to that of the visible and temporal. The next morning when all was in readiness, we started for home, exulting like St. Paul: ‘Poor, yet making many rich; having nothing yet possessing all things.’ You may call these hardships, but permit me to say, these are the *rich spots* in the history of my life that ease and luxury could not purchase, and gold could not buy, and I doubt not, in the rewards of the better land, the Master will crown these with the highest honor.”

R. G. Hawn thus writes: “In 1850 I was appointed assistant preacher on the Marion Circuit, and was assigned to that part now known as Center Point charge. There were five appointments and fifteen members. A series of meetings was held in a school house which doubled the membership of the charge. Great opposition was encountered from the Campbellites, led by their pastor. Among others who bowed at the rude altar pleading for mercy were the daughters of a Campbellite elder. He was greatly enraged and threatened to take them away. As he was forcing his way through the crowd to carry out his purpose, a neighbor

laid his hand on his shoulder and with a big oath he said: 'You will do no such thing. If you don't shut up and behave yourself I'll smash your mouth,' and immediately squared himself to put his threat into execution. Both were tall and well built men, and it seemed for a time that there would be a big fight. The emphatic language and determined attitude of the preacher's champion prevailed, the father subsided and the girls were not molested, but were not permitted to come to the meetings again. Finances were low. One calico dress for my wife, six or eight bushels of corn for my horse, and about two dollars and a half in money were the aggregate of my receipts for the year. But we were young and hopeful, and lived in the affections of the people, and sowed seed, the fruitage of which will be gathered in eternity."

James F. Hestwood writes as follows: "In 1854 I was received on trial in the Iowa Conference and sent to Millersburg, which took part of Johnson, Iowa, Keokuk and Washington Counties. With the help of a few friends, I built a log cabin in which to live. In 1855 I was sent to Story Mission, a move of eighty miles. This charge as I traveled it was fifty-three miles north and south and over thirty miles east and west, and I cannot remember that there was a bridge over any stream, and many points to which I went I had no road but an Indian trail. There was no house for my use and I waited for the fulfillment of good promises until I got warm, then by permission went into the timber and built a log cabin sixteen feet square. During the year I was at home only two nights and one day each week. I was returned for the second year and lived in the town of Nevada. The room in which we lived that winter was ten feet wide and sixteen in length. In 1857 I was sent to Boonesborough, where I spent two years which were years of revival power, there being something over three hundred gathered into the church."

Elias Skinner gives some of his early experiences in the itinerancy as follows:

"When I received my first appointment in 1851, our little daughter was less than four weeks old. I hired a team of two horses and wagon to take our household goods across the country a distance of 125 miles. Mrs. Skinner, with our child in her arms, rode upon the wagon and I upon horseback * * * * I found true friends whose names are worthy of a place in the annals of Methodism of any age or country * * * * The year wound to a close, and in the financial balancing of accounts, it appeared that my receipts amounted to the sum of one hundred and fifty dollars * * * * I had to drive over two hundred miles to reach the seat of conference. My second appointment was a new field requiring us to move ninety miles by wagon. No railroads in Iowa then. Two small rooms in the rear of a store served as a home for us during the year. This circuit had six regular preaching places and occasionally I preached in a few other places. That year we held a camp meeting and some twenty were converted and received into the church. My quarterage receipts for that year were two hundred and thirteen dollars."

Richard Swearingen thus writes: "I was received into the Iowa Conference in 1846. My first charge was Canton in Jackson County and extended up the Maquoketa and Turkey Rivers as far as civilization extended. I received \$66.00 for my services that year. The second year I travelled the Wapsipinicon Mission and went up to Pine Creek near to Independence. Independence was not large enough for an appointment at that time, and yet we made appointments out of very small things in those days. The third year, living four miles from Iowa City, I traveled up the Iowa River as far as civilization extended, organizing the first class at Janesville. My first charge had twenty-eight appointments, one every day in the week."

The growth and extension of Methodism in this new country is graphically shown in the following incidents.

Nelson Rathburn, a local preacher, preached in 1839 at Linn Grove, a few miles north of where Mount Vernon now stands. This is believed to be the first sermon delivered in Linn County.

In 1840 John Hodges was sent to Marion Mission which included all of Linn County, all of Jones County south of the Wapsipinicon River and the region round about. He was succeeded in 1841 by S. W. Ingham, previously mentioned, who organized the first class in Cedar Rapids in the home of Mr. John Listebarger. The Cedar Rapids Mission was formed in 1843 with Isaac Searles preacher in charge.

In 1846 Allen W. Johnson was sent to this mission. He writes: "The population having now extended quite a distance up both the Iowa and Cedar Rivers, arrangements were made to embrace those settlements in the Cedar Rapids Mission, and about the last of October I went up to the falls of the Cedar River and preached the first sermon in Blackhawk County, and also established a preaching place in Benton County on the river near the county seat. During the winter and spring many were converted and added to the church, and classes were formed in Benton County and where Cedar Falls now stands."

The first class in Vinton was formed in 1853 by H. J. Burleigh. Other settlements were being formed up the Cedar River and its tributaries.

It is claimed that Richard Swearingen preached the first sermon in Janesville in 1850. The first quarterly conference in Janesville was held in December, 1852, Alcinous Young, Presiding Elder, and S. W. Ingham, preacher in charge.

In 1853 S. W. Ingham visited and preached in the vicinity of Floyd. The following year, W. P. Holbrook came from Clarksville and organized the first class in Floyd.

S. W. Ingham first introduced Methodism into Mitchell County in 1853.

In Osage the first class was formed in 1856, and W. P. Holbrook was the first preacher in charge.

S. W. Ingham preached the first sermon in Waverly in 1854. In 1843 a class was formed in the Upper Cedar Valley, "supposed to be somewhere between Waterloo and Cedar Falls." Probably this class was organized by S. W. Ingham. A. Collins formed a class near Waterloo in 1851.

The same year, Joel B. Taylor preached the first sermon in Epworth and organized a class.

A circuit was organized embracing Tama County in 1853 by David H. Peterfish and one of his appointments was near the place where Toledo was afterwards located. A class was organized in Toledo in 1855.

The first sermon in the vicinity of Fayette was preached in 1850, in the house of James E. Robertson, by John Hindman, preacher in charge of Otter Creek Mission. At the same time he organized a class with J. E. Robertson, leader, who continued a class leader for over fifty years.

Harvey Taylor preached the first sermon in Independence in 1850, and organized a class.

In Manchester, Simeon Alger began preaching in 1855 in the house of D. K. Fox. In 1856 F. X. Miller was appointed preacher in charge.

S. W. Ingham thus writes: "In the spring of 1852, I removed into Bremer County and in the fall I was employed on Big Woods Mission. There were five appointments on the Mission; one at Cedar Falls, one where the depot in Waterloo now stands, one where Janesville stands, one on the eastern border of the big woods and one about a mile from the present site of Waverly.

Within six months I increased the number of appointments to over thirty and to forty-two before the close of the year. My work took Vinton and Buckingham (near Traer) on the south, (being the first preaching that either of them ever had), and extended north to the Minnesota line, on all the waters of the Cedar River, and extending westward to Clear Lake."

The Marshalltown Mission was organized in 1852 by Solomon Dunton, a local preacher appointed by Alcinous Young of Iowa City District. This Mission included Marshalltown, Albion, Marietta, Le Grand, and Indiantown and other settlements.

The first sermon was preached and the first class formed in Iowa Falls in 1856, by Ethan C. Crippen, a local preacher, who was a noble man and very efficient in service. He died in 1865.

Tradition says that the first public religious service was held in Lansing in the winter of 1848-49. In 1851 Lansing was included in the Yellow River Mission and Alfred Bishop was appointed preacher in charge. He remained two years. In 1852 it was called Lansing Mission. It had nine appointments and others were soon added until there were thirty-three, including Monona, Postville, Freeport, Burr Oak, Waukon and Decorah, and "all northeastern Iowa." It required three hundred miles of travel and three weeks of time to go around the circuit. The preacher was permitted to be at home but two nights in the three weeks. Services were held in private houses, over store buildings, and in school houses wherever they were built.

In 1852 the first sermon was preached in McGregor by Elisha Warner, a local preacher of Prairie Du Chein. J. L. Kelly became pastor at McGregor in the fall of the same year.

Bishop H. W. Lee, an early Protestant Episcopal Bishop of Iowa, relates this experience which illustrates the activity of the early itinerants:

"I had long wanted to preach the Gospel in some far remote

settlement where none had preached before. I supposed there were many such places in my diocese. One day with a friend I started from Cedar Rapids in a buggy across the state for Sioux City. On the second day toward evening we stopped at a farm house and asked for entertainment for the night, which was granted. After going into the house, I said to the host, 'My friend, I am a minister of the gospel, and if agreeable to you, I would like to preach in your house this evening. If you will call in your neighbors, we will have a little service.'

"All right,' said the man, 'we will be glad to have you preach for us.'

"By the way,' said the good Bishop, 'I suppose you never had preaching in this place, so far distant from settlements.'

"Oh! yes,' said the man, 'my house is a regular preaching place for the itinerant Methodists. They preach and hold class here every three weeks.'

And the Bishop said, "I give it up. These Methodists are everywhere."

At the organization of the Iowa Conference in 1844, the whole Iowa Territory had a population of 75,152; only twenty-one counties were organized and these were in the eastern and south-eastern part of the Territory. Five-sixths of the Territory in the north and west was a boundless expanse of grove and prairie, still uninhabited by the white man. During the twelve years that followed, immigrants came in large numbers; they came from every state in the east and south and from across the sea. They came singly and in companies, many in wagons drawn by horses or oxen, camping by the road-side at night and journeying by day. Many came in boats down the Ohio and up the Mississippi River, landing at the towns along the river and spreading out over the state along its streams and near its groves, and in 1856 the population of the state had become 517,875. Over seventy counties of

the state were organized and settlements extended along the whole southern border to the Missouri River, leaving the northwest one-fourth of the state still unsettled. The membership of the Conference during the years 1844 to 1855 increased from thirty-six to one hundred and fifty; the church membership increased from 5,431 to 22,690; presiding elders' districts increased from three to thirteen; and circuits and pastoral charges from twenty-nine to one hundred and forty-two. As the Conference extended over three-fourths of the state, and the only mode of travel was by private conveyance, the work was too unwieldy for effective service, and a division imperatively needed.

Accordingly, at the session of the Iowa Conference held in Keokuk in 1855, a resolution was unanimously adopted asking the General Conference to divide the Iowa Conference on a line beginning at Davenport, thence along the railroad to Iowa City, thence up the Iowa River to the south line of Benton and Marshall counties, thence due west to the Missouri river, leaving Davenport and Iowa City in the north conference. The General Conference at its session in May, 1856, granted this request and formed the Upper Iowa Conference.

CHAPTER IV.

THE FIRST YEAR OF THE UPPER IOWA CONFERENCE

The first session of the Upper Iowa Conference was held in Maquoketa, Iowa, August 27 to September 1, 1856, Bishop Edmund S. Janes presiding. Landon Taylor was elected secretary with Elias Skinner as assistant. The present south boundary line of the conference extended due west from the south line of Marshall County to the Missouri River, thus giving to the Upper Iowa Conference about four-sevenths of the state. It also included territory west of the Missouri River as far as white settlements extended. The western one-half of the conference territory was practically an unsettled wilderness. There were two German districts within the Conference, but their work was mostly in Wisconsin and Minnesota and in a few years they were separated and united into a German Conference. They are therefore omitted in this history.

While the Upper Iowa Conference had the larger territory, the Iowa Conference had the greater membership. In the Iowa Conference were 18,715 members and 109 traveling preachers; while in the Upper Iowa Conference there were of English speaking members 8,320, and 58 traveling preachers—of these, twenty-two were on probation. At this first session of the Conference, nine were received into full connection and twelve were received on trial. The following is a list of the appointments:

Davenport District, J. C. Ayers, Presiding Elder.

Davenport, First Church, R. W. Keeler;

Wesley Chapel, To be supplied;

Mineral Creek, F. Amos;

LeClaire, To be supplied;

Pleasant Valley, W. R. Blake;

Spring Rock, J. H. Stephenson;
Camanche, C. B. Lawton;
Lyons, J. B. Taylor;
DeWitt, J. R. Baker;
Sabula, A. N. Odell;
Maquoketa, J. G. Dimmitt;
Maquoketa Circuit, J. Riddlington, T. Moore.

Dubuque District, H. W. Reed, Presiding Elder.

Dubuque, Main Street, Philo E. Brown;
Dubuque Centenary, To be supplied;
Rockdale, D. N. Holmes;
Dubuque Circuit, J. R. Cameron, T. Thompson;
Dyersville, To be supplied;
Andrew, C. Babcock;
Bellevue, To be supplied;
Cascade, L. S. Ashbaugh;
Delhi, Isaac Newton;
Colesburg, Harvey Taylor;
Anamosa, Wm. Young.

Upper Iowa District, H. S. Bronson, Presiding Elder.

Fayette, To be supplied;
West Union, George Clifford;
Eldorado, F. Mather;
Elkader, To be supplied;
Garnavillo, John Webb;
Hardin, To be supplied;
Waukon, To be supplied;
Freeport and Decorah, George Larkins;
Greeley's Grove, J. A. Stoddard;
Burr Oak, To be supplied;
Delaware, To be supplied;

Elkport, To be supplied;

E. C. Byam, Agent of Fayette Seminary, and member of Fayette Quarterly Conference.

Iowa City District, Andrew Coleman, Presiding Elder.

Iowa City Station, A. J. Kynett;

Iowa City Circuit, Wm. N. Brown;

West Liberty, S. K. Young;

Cedar Rapids Mission, J. Montgomery;

Marion, J. Watts;

Cedar Rapids Station, J. P. Linderman;

Tipton, Rufus Ricker;

Mount Vernon, A. B. Kendig;

Hebron, To be supplied;

Cedar, To be supplied;

Pioneer, To be supplied;

Springville, A. Critchfield;

Iowa Conference Seminary, Samuel M. Fellows, Principal, G. B. Bowman and E. Skinner, Agents, Stephen N. Fellows and B. Wilson Smith, Professors, —all members of Mount Vernon Quarterly Conference.

Marshall District, J. M. Rankin, Presiding Elder.

Vinton, B. F. Taylor;

Iowa River, D. Donaldson;

Toledo, To be supplied;

Marshall, A. T. Shinn;

Nevada, J. F. Hestwood;

Boone, J. W. Stewart;

Green, Joseph Cadwalader;

Webster, To be supplied;

Eldora, B. Holcomb;

Marysville, Watson Bell.

Janesville District, James T. Coleman, Presiding Elder.

Janesville, E. D. Lamb;
Cedar Falls, Simeon Alger;
Waterloo, J. G. Witted;
Waterloo Circuit, To be supplied;
Waverly, C. M. Sessions;
Bradford, To be supplied;
St. Charles, W. P. Holbrook;
Cerro Gordo, C. M. Webster;
Clarksville, Richard Swearingen;
Franklin, H. J. Burley;
Independence, J. L. Kelley;
Quasqueton, To be supplied.

Sioux City District, Landon Taylor, Presiding Elder.

Sioux City and Sargeant's Bluff, Landon Taylor;
Smithland, Ashland and Belvidere, D. J. Havens;
Sac, Carroll and Crawford, Wm. Black.

The division of the Iowa Conference was anticipated and planned for. Henry W. Reed and Andrew Coleman were presiding elders in the northern part of the Conference and sought to have men in these districts who were adapted to this newer, colder, and less developed territory. And so naturally most of the older preachers were gathered into the southern part of the Conference where the climate was milder, the support more generous, and comforts greater; and more of the younger men in the prime and vigor of life were placed in the northern districts. So when the Conference was divided, this body of picked men became the "original members" of the Upper Iowa Conference.

They were a band of organized evangelists. From the days of Wesley the spirit of soul saving has been central to the life of Methodism. This has been the special and divine vocation of

the Methodist preacher. To be a Methodist was to be an evangelist. If any minister of a sister church preached an earnest evangelistic sermon, it was said of him, "He preached just like a Methodist." The Methodist preacher had a conviction, an experience and a "divine call." He had a conviction that God is just and merciful, that man is a sinner under condemnation of a just God, that Jesus Christ by his sacrificial death made provisional atonement for all men, and that all may be saved who repent of their sins and believe in the Lord Jesus Christ. He had a definite, personal experience of this salvation through faith in Christ, and a direct "witness of the Spirit" that he himself was a child of God. Added to this was a "divine call" to go and preach to lost men this blessed Gospel of salvation. He had a message and he felt with the Apostle, "Woe is me if I preach not the Gospel." Thus the Methodist preacher had but one thing to do, to save lost souls. To this work he gave all his energies. In this work he had a consuming zeal. For this work he was baptized of the Holy Ghost. Hence the Methodist itinerancy, which was only an organized form of evangelism. A conference was an organized band of evangelists, each with an assigned field of labor called a circuit, superintended by a district evangelist called a presiding elder. They were pre-eminently preachers, not pastors. Indeed for more than a century of American Methodism, the word pastor was not known in the Methodist vocabulary. This word, pastor, was first authorized in the Discipline of 1892. The reason is obvious. Church machinery was simple, few organizations within the church existed; pastoral visiting, care of societies, raising of benevolences, answering a thousand calls that now burden the pastor and the preparation of many sermons, were unknown in the early days of Methodism. These itinerant preachers, though without scholastic training, were well qualified for the work to which they were called. They knew how to preach Christ,

the Savior of men; they comprehended the great subject of their message. No class of men were better students of the plain meaning of the Bible, or had greater ability in applying its truths to the needs of men. They did not profess to have a knowledge of many books; they were men of *one book*. Mingling freely with all classes of people, they became well versed in human nature, were quick in repartee, full of anecdote and story of thrilling adventure, and ready for any emergency. They had tact, they could utilize strange environments, they knew the people in pioneer conditions and privations, they had sympathy with them and they could see things as the people saw them. They had a passion for souls and a supreme loyalty to God and the Church. The "esprit de corps" of the Conference was intense. The Conference was emphatically a brotherhood. Self-seeking was unknown and obedience to church authority was well nigh absolute and unquestioning. Appointments from the bishop were received as from God. It is not known that any young man ever asked for promotion or for a better appointment, but had one done so he would have been regarded as unworthy of any place in the Conference. Often they did ask for hard places, and no place could be found so remote, so wild and desolate, requiring so much hardship and sacrifice, but that some one or more would volunteer for the service. There was no grading of preachers or charges by the salaries paid. They sought for stars in their heavenly crown, and not for large salaries and earthly honors. There was no distinction between country and city appointments. Preachers were sent from the city station to the circuit, and from the circuit to the city, and there was no humiliation in the one case or promotion in the other. Indeed the man most in honor among his brethren was the one who traveled the hardest circuit.

The men who were the leaders of the Upper Iowa Conference in its formative period were trained in the school of the itiner-

ant evangelist. Andrew Coleman had been thirty years a pioneer in the Pittsburg and Iowa Conferences; H. W. Reed, twenty-three years a pioneer preacher in Wisconsin and Iowa; and J. C. Ayres, for twenty-eight years a pioneer in the Pittsburg and Ohio Conferences. To these may be added Alcinous Young, J. G. Dimmitt, Landon Taylor, Joel B. Taylor, and others, who were filled with the spirit and faith of Asbury, his co-laborers and his immediate successors, by whom they had been trained and with whom they had lived and labored. Under the leadership of these men and their associates, the Upper Iowa Conference was an earnest evangelistic conference. Revivals were frequent and conversions were numerous. At the first session of the Conference in 1856, James T. Coleman was appointed presiding elder of Janesville, now Cedar Falls District. The following is an account of his first year as written by himself:

"It was nearly one hundred miles from Marion, where I had been stationed, to the nearest point on my district. On the last day of November we reached a friend's house, two miles from Waterloo, one of my appointments. Here we were entertained in a small cabin, with the floor wet all the time from melting snow, which blew through a clapboard roof. At the end of the time the snow was three feet deep on the level, and six feet on the low places. We extemporized a sleigh, tied the carriage to it, and started. One hundred yards from the house we got into a drift, and had to struggle back with the children, and wait for repairs on the sleigh. We were then a full day in reaching Cedar Falls only eleven miles away. After a few days the roads became broken down and we reached Janesville. * * * * My appointments lay mostly up the Red Cedar and its tributaries. One, however, was forty miles without a tree and only one house. I crossed that prairie twice when the thermometer was twenty degrees below zero. All that winter, up to the middle of March,

the snow lay three feet in the woods, and up to the tops of the fences on the prairies; but I filled my appointments. I carried a shovel, and when I came to a drift too deep to get through, I got out and shoveled a track for my ponies to follow. One day, about ten miles from any house, I found myself in a drift crusted over, thermometer about thirty degrees below zero, and I began to think that I should freeze; but prayer, exercise, and perseverance overcame, and I got there. During the year twelve hundred souls were converted, and that was good pay for the hardest work any man ever went through."

At the first session of the Upper Iowa Conference, Bishop Janes sent for Landon Taylor to come to his room. The Bishop asked him if he would be willing to take charge of the work in the Missouri valley. Mr. Taylor replied, "Bishop, if this is your *only* hope, put me down." In reading the appointments, when he came to Sioux City District, Landon Taylor; Sioux City Station, Landon Taylor, he paused, then, with the emphasis which he only could impart, he exclaimed, "Glory enough for one man!"

Landon Taylor writes: "So far as territory was concerned the northwest one-fourth of the state was placed under my supervision." To reach Sioux City, he had to travel a distance of over three hundred miles across an unsettled country and when he reached his destination he found no society and but few of the comforts and conveniences of life. The first winter (1856-7) was one of unusual severity. Storms and blizzards were frequent, snow was four feet deep on the level, no one could travel for weeks, provisions were exhausted, many suffered severely, and some perished with hunger and cold. In some instances it was dangerous to venture far from home in view of the hungry wolves. A man, where Mr. Taylor stopped for the night, had been out to his grove, about one mile from his home, after a load of wood, when his large dog was encountered by several wolves which within five

minutes left nothing but his bones; and the owner had to leave his wood behind and flee for his life. In another instance, a negro had been chopping at a little distance from home, and on his return he was driven by a pack of wolves into a fence corner, where his remains and his axe were found, with six dead wolves by his side.

During the same year and within the Sioux City District, occurred the Spirit Lake Indian Massacre, one of the most brutal and atrocious massacres in American history. A white man named Henry Lott, a desperado, murdered a Sioux Indian chief and then made his escape. A brother of the murdered chief brooded sullenly over the terrible deed and vowed revenge. The time for retaliation came in the winter of 1856-7. Gathering together about thirty of his warriors, he started up the Little Sioux Valley and continued on to Lake Okoboji and along the shore of Spirit Lake. They went from cabin to cabin, shot the men and then turned upon the women and children and beat their brains out with clubs. Near one cabin eleven mutilated bodies were left to mark the spot of the bloody massacre. At another place were found the mangled bodies of five men, two women and children lying about the burning cabin, while the shrieks of other children roasting in the flames, made a scene of horrors too hideous to be described. It is estimated that in all there were forty-one killed, twelve missing, three badly wounded, and four women carried away prisoners. After weeks of terrible suffering and unspeakable horrors, three of the women were killed. One only was finally rescued. As soon as possible an expedition of armed men was organized that drove the Indians from the state.

Through all the excitement caused by this bloody massacre and its attendant dangers, Landon Taylor and his preachers remained at their posts. Landon Taylor relates this incident which occurred on his district:

"In passing around our work, we had to pass through Ida

Grove, where I always received a hearty welcome from a gentleman who was the first settler and principal man of the place. At that time there were but a few families and no church organization; but he had been raised a Methodist, and was what might be called a pretty good orthodox sinner. I always enjoyed putting up with him and his kind family, and he was as well satisfied as myself. My bill of fare was always adjusted by his generosity, without reckoning up my debt or credit. My successor, however, did not fare so well.

"When leaving the circuit he inquired how much he was in debt. The answer was that he could not tell without looking over the account. So here the settlement commenced:

"	Rev. —————, Dr.	
"	To so many nights' lodging and meals..	\$20.00
"	To horse feed in addition.....	10.00
		—————
"	Total indebtedness.....	\$30.00

"At this point my ministerial brother was non-plussed, fearing lest after this bill was paid he would not have money enough to pay his way to conference. After enjoying his embarrassment a few moments, the man said to the minister, 'See here, your credits are to come in before we strike a balance.'

" 'Credits,' said the preacher; 'I have no credits to offset that indebtedness.'

" 'Yes you have, and here they are:

"	By so many sermons preached.....	\$10.00
	By so many prayers in the family	15.00
	By so many blessings at table.....	5.00
	By one prayer on one knee—half price..	.25
		—————

Total.....\$30.25

I owe you twenty-five cents and here is your money.' "

At the close of his second year on the Sioux City District, Landon Taylor writes as follows:

“Two years have passed since I entered upon this work; and though I have encountered many hardships, braved dangers, and suffered the loss of many social pleasures, yet I have been honored with the privilege of preaching the gospel where its joyful sound had never been heard, organizing new societies, establishing new Sunday Schools, witnessing the conversion of many souls, and laying the foundation for the further growth and prosperity of the church of Christ.”

The experiences above related are typical experiences of the pioneer Methodist preacher in Iowa. Add to all these the meagre and utterly inadequate support, and we have a true view of the life of the early itinerant. The greatest hardships and sufferings, however, were endured by the family. They oftentimes lived in shanties and cabins unprotected from the rains of summer and snows of winter, with scant supply of fuel and food, and thinly clad,—sometimes a half mile distant from the nearest neighbor with husband and father away on the circuit three-fourths of the time; and with no trained nurse or medical service in case of sickness. The preachers could endure privations, perils and hardships themselves, but to have wife and children thus exposed was sometimes more than they could bear. It is a sad commentary on the above conditions, that during the first twenty-five years of the history of the Upper Iowa Conference, in proportion to the membership, five times as many ministers retired from the Conference by location as in the last twenty-five years. Doubtless other reasons can be found for this strange historical fact, but the chief reason was the exposures were so great, the labor so excessive and the support so inadequate as to seem unendurable; and so for the sake of wife and children, they turned to secular pursuits.

Oh, ye preachers and pastors of today, who live in nicely furnished parsonages, preach in elegant and spacious churches, ride in palace cars, seek for better appointments, and think you are making great sacrifices for the Master, remember the fathers, how they toiled and suffered and died to make possible the privileges and luxuries you now enjoy.

We must not imagine that these early itinerants counted it a hardship to go from place to place and travel these extensive circuits. They accepted their appointments as from the Lord, and went forth joyfully, esteeming it a privilege to help lay the foundations of the church in a new country. Besides, there were many bright scenes connected with these pioneer times. The hospitality of the people was beautiful. One can hardly imagine how pioneer itinerants could have achieved their success in laying the foundations of Methodism in Iowa without this form of Christian liberality. The meeting of dear familiar faces, the hearty welcome such as only pioneers can give, the good cheer, the delightful converse, the gratitude of multitudes led to Christ, all formed a picture which the weary itinerant carefully hung in memory.

The northeast one-fourth of Iowa, which since 1864 has constituted the territory of the Upper Iowa Conference, was practically included in its circuits and districts at the time of organization. The growth of the Conference since 1856 has not been by extending her borders into new territory, but by developing the unoccupied fields within her boundaries. This development has resulted largely from the great influx of population and the building of railroads. The population of the state since 1856 has grown from 517,000 to over 2,000,000. Railroads have been built across the Conference from east to west and from north to south. Instead of being almost entirely a rural people, we have

become largely an urban people living in towns and cities. Instead of little or no communication with the outside world and rarely a newspaper to read, we have a daily mail and rural and free delivery bringing the great metropolitan papers to our doors, and also the telegraph and telephone by which we are brought into speaking distance with other states and with lands beyond the sea. From living in shanty and cabin we have come to live in cozy cottages and elegant mansions. The vast unsettled prairies have become covered with immense fields of grain and are the abode of civilization. We no longer have preaching places in barn, cabin, grove and school house, but in spacious churches containing cushioned pews and sweet toned organs, heated with furnaces and lighted with electricity. These changes have gone rapidly forward and are so familiar to the reader that we need not trace them in detail in this brief history. We shall therefore show only the growth and work of the Conference in the lines of its activities and achievements.

CHAPTER V.

HIGHER EDUCATION

It may be truthfully affirmed that Iowa Methodists have a passion for education. In 1842, when the Iowa Territory was but four years old, a movement was set on foot, led by G. B. Bowman, then pastor at Iowa City, to secure the establishment of "The Iowa City College." A charter was obtained from the Territorial Legislative Assembly providing that said "College should be under the auspices of the Methodist Episcopal Church, with power to confer all degrees in the arts and learned professions." This college was adopted by the Iowa Conference at its first session in 1844. Among its trustees were G. B. Bowman, Bartholomew Weed, Ex-Governor Robert Lucas, Anson Hart and J. P. Farley. The school was opened in 1845, James Harlan from Indiana, who was afterwards United States Senator, being the president. In 1847, Mr. Harlan resigned to accept of the state superintendency of schools, the school was closed and the Iowa City College movement was abandoned. About the same time, viz., in 1842, the Mount Pleasant Collegiate Institute was projected, which afterwards developed into the Iowa Wesleyan University.

In 1852 a movement was inaugurated by G. B. Bowman to found and build an institution of learning at Mount Vernon. A building was erected and the school opened November 14, 1853, and was called the Iowa Conference Seminary. In 1855 the articles of incorporation were amended, the powers of the institution enlarged and its name changed to Cornell College..

The Upper Iowa Conference at its first session in 1856 adopted the following resolution: "RESOLVED, that the Upper Iowa Conference adopt Cornell College, located at Mount Vernon and

formerly known as Iowa Conference Seminary, as their college, and they hereby pledge themselves to its patronage and support."

At the same session of the Conference, the committee on education reported that "Fayette Seminary in Fayette, Iowa, is rapidly approaching completion, and the Trustees purpose to open the school for the reception of students by the middle of January, 1857." The committee also reported "that preliminary arrangements had been made for the erection of a seminary at Epworth in Dubuque County;" all of which was approved by the Conference.

The committee further recommended, "To meet the increasing demands of the church in this department of her work and to provide more generally and efficiently for its accomplishment the appointment of a commission, to whom during the interim of conference propositions may be submitted of institutions of learning to be secured by the Conference, which commission shall report in detail all such propositions at its next session."

Signed,

PHILO E. BROWN,
ALPHA J. KYNETT,
J. C. AYRES,
J. T. COLEMAN.

In 1857 the Conference declared, "We are fully convinced, that to render the work of evangelization permanent and eminently successful, the educational enterprises of the day must be mainly under the direction of evangelical denominations. The fact cannot be questioned nor overlooked, that here in the Mississippi valley is to be fought the great battle of human rights and pure Christianity. Leave the education of our youth to be conducted under the influence of a corrupt Christianity, or even without any religious influence, and the future of our land is dark and gloomy. The Upper Iowa Conference, occupying as it does,

a central position in the field, ought to feel that vast responsibilities rest upon it in this matter, and ought to rejoice that so excellent an opportunity is given of engaging in this magnificent enterprise." In 1858 the Conference resolved that, "Intellectual culture has an importance too little regarded. Our Church is becoming thoroughly aroused to this great work and is taking hold of it manfully and resolutely. The Upper Iowa Conference has three institutions of learning already commenced. It becomes us as a church to foster and encourage by our prayers, our influence and our means, these noble bulwarks of our Conference and State." After recognizing the reports of continued prosperity of the three schools already named, the Conference appointed a committee of correspondence in regard to the selection of sites for additional literary institutions, with instructions to report at the next session of the Conference.

To properly appreciate the above policy to secure more schools of higher grade, it should be remembered that at that time there was no provision in law for high schools or colleges to be supported by the state. It was generally believed that education by the state would and should be limited to elementary or common schools, and that all educational institutions of higher and highest grade should be under private and denominational control. Such had been the policy of the eastern states and it was expected that such would be the policy of the new western states. Besides, it was further believed that seminaries or schools of secondary grade would be easily and forever self-supporting, and even remunerative, after suitable buildings and grounds were provided.

The above policy was abandoned in 1860, and the following was adopted, viz., "Resolved that we already have a sufficient number of institutions, and we deem it the true policy to rally around and place upon a permanent basis those now under our patronage, rather than to multiply their number."

It is well known that very few conferences in Methodism have attempted to build and equip more than a single college, and usually several conferences have united in the support of one college. The wisdom or unwisdom of the Upper Iowa Conference policy of establishing several schools of high grade may now be considered in the light of fifty years experience. That the burden laid upon the promoters of each school has been increased is freely granted. Their task has been greater and has required more heroic courage, greater self-denial and personal sacrifice than would have been needed if there had been but one school. The results achieved in material equipment, number of students educated, teachers employed, and quality of education given, will appear in the following historical sketch of these schools.

CORNELL COLLEGE

Cornell College is situated in Mount Vernon, Iowa, a town celebrated for its beautiful location and its high moral and literary influences. It was first incorporated under the name of Iowa Conference Seminary and the school was formally opened November 14, 1853. The first faculty consisted of Samuel M. Fellows, A. M., Principal, assisted by Professor David H. Wheeler, A.M., and Miss Catherine A. Fortner, Preceptress.

In 1855 the institution was re-incorporated with enlarged powers and the name changed to Cornell College.

The history of the College has been phenomenal, its growth rapid and constant. It has been the policy from the beginning to place upon its board of Trustees men zealous for Christian education, loyal to Methodism, of financial ability and business sagacity, of broad and liberal spirit, conservative yet aggressive, who were ready to give their thought and means to build up a great Christian institution of learning. Among the earliest trustees were the Honorable Hiram Price of Davenport, Honorable J. P. Farley and Senator D. N. Cooley of Dubuque, Honorable



1. W. A. Gibbens
2. C. A. Hawn
3. M. N. Smith
4. J. H. Hoskyn

5. I. C. Lusk
6. H. H. Fairall
7. Wm. A. Shanklin
8. T. M. Evans

9. H. D. Atchison
10. S. C. Bretnall
11. F. M. Coleman
12. E. G. Cattermole

13. R. D. Parsons
14. W. F. King
15. C. L. Gould
16. W. S. Skinner

W. J. Young of Clinton and Henry A. Collin, Esquire, of Mount Vernon, and others, both ministers and laymen, who through all its history carried the College on their hearts and freely gave their best efforts in promoting the great work committed to their care. The wisdom of the trustees has been shown not only in the successful management of the finances of the school, but also in the selection and retention of an able faculty.

The members of the faculty have the unique distinction of a longer term of service than any other college faculty in Methodism. The College has had but three presidents in its history of fifty-three years. R. W. Keeler, D. D., served as president for two years; Samuel M. Fellows, A. M., stood at the head for eight years; William Fletcher King, L. L. D., has been the president forty-three years. In years of service, President King outnumbers every other college president in Methodism, if not in America. Not only has he devoted to the College his life, his best thought and effort, but his means as well. He gave fifty thousand dollars to endow the Lucy King Professorship, in memory of an only daughter of unusual beauty and promise whose early translation filled many hearts with sorrow. At the semi-centennial jubilee of the College, he gave, in memory of his sainted wife, one hundred thousand dollars to endow one hundred free scholarships in the College, one for every county in the state and two for Kossuth County, the largest county in Iowa.

President King has been ably supported by a strong faculty. Those most worthy of mention by reason of long service are Vice-President, James E. Harlan, who by his wise administration of the internal affairs of the College, has made possible the work of President King; also Professors Alonzo Collin, Hugh Boyd, Hamlin H. Freer, Sylvester N. Williams, and Harriette J. Cooke, each of whom has served the College over thirty years. These and their associates have worked together with singular harmony, zeal, and ability for the upbuilding of the College.

Around this faculty has grown a band of alumni, twelve hundred strong, unexcelled in loyalty to their alma mater, an alumna body that has contributed two hundred thousand dollars to the funds of the College, whose members have risen to positions of honor and trust in church and state, and whose influence is recognized in the state and nation and across the sea.

From the beginning, women were admitted to equal privileges with men, both as students and teachers.

The favor of God has rested continuously on the College. Thousands of students have been converted in its halls, many of whom are now laboring in the Christian ministry.

The College provides four courses of study: Classical, philosophical, scientific, and civil engineering, leading to the baccalaureate degree. There are also under the supervision of the College an academy, normal and commercial courses, and special advantages are given in the schools of art and oratory and in the conservatory of music.

The catalogue of 1906 shows three hundred and eighty-two students in the regular college classes, an average of ninety-five in each class.

Eleven hundred and eighty-five have graduated from the four regular courses of study, and about an equal number from the special courses.

Forty-one professors and instructors compose the faculty.

The College campus, including athletic grounds, is seventy-five acres.

The work of the College is carried on in seven commodious buildings which are well equipped with apparatus, museum, studios and laboratories.

The library contains twenty-six thousand eight hundred and fifty-seven volumes, besides pamphlets, and is kept and preserved

in a convenient and commodious fire-proof building, the gift of Mr. Andrew Carnegie.

The value of buildings, grounds and equipment is \$326,667.00. The total endowment, productive and unproductive, is \$450,000.00. The annual income is \$56,863.00.

UPPER IOWA UNIVERSITY.

In the autumn of 1854, when Mrs. Elizabeth Alexander was urged to send her daughters away to school, she replied, "No, but let us establish a school here for our young people." The proposition was received with favor. Her husband, Colonel Robert Alexander, and her sons-in-law, Samuel and James E. Robertson, united in offering generous contributions of land and money. An organization was effected under the name of Fayette Seminary, and in the summer of 1855 the first building was commenced. In 1856 the walls of the second and third stories were laid, the building covered and sufficiently completed for use, and Fayette Seminary was first opened for students January 7, 1857, with Wm. H. Poor, A. M., Principal, and Miss Louisa Rice, preceptress.

In August, 1857, Lucius H. Bugbee, A. M., was elected principal, and Miss Ellen A. Dayton, preceptress, and the first academic year commenced September 17, 1857. During the first school year the plan and scope of the school were enlarged and the name changed to Upper Iowa University, which was formally accepted by the Conference in 1858.

President Bugbee was a man of rare qualities, an inspirer of youth and an excellent disciplinarian. April 21, 1860, he resigned and William Brush, D. D., was placed in charge, and in July following was elected president, which position he held until 1869. President Brush was a fine scholar and an able educator. His plans were broad and far-reaching, and prosecuted with an energy that seemed well nigh unlimited.

C. N. Stowers, A. M., succeeded Dr. Brush as president and

remained one year. Byron W. McLain, A. M., was made acting president and served two years. In 1872 R. Norton, A. M., then pastor at Fayette, was elected president, and for one year performed the duties of both positions. Under his administration the number of students increased and public confidence revived.

In 1873 John William Bissell, D. D., was placed in charge and in 1874 he was elected president. His administration of twenty-seven years was one of marked success. His Christ-like life and character inspired and molded the moral and intellectual lives of thousands of young men and women. He ever held before the students the highest ideals, both of scholarship and character. His self-sacrificing labors aided by a strong faculty and the co-operation of the board of trustees, resulted in a great increase, not only in material resources but in the number both of professors and students, in the number and scope of its courses of study, in its library and apparatus and in its relative position among the colleges of the land.

Dr. Bissell was succeeded in 1899 by Guy P. Benton, A. M., an enthusiastic and talented young educator, who served the institution with vigor and energy until 1902, when he resigned and Thomas J. Bassett, Ph. D., was elected his successor. Dr. Bassett brought to the institution many years of experience as an educator and gave the full measure of his strength to the growth of the school.

In 1905 Dr. Bassett resigned and was succeeded by William Arnold Shanklin, LL. D. Dr. Shanklin has assumed the labors of his office with all the virility and enthusiasm belonging to a cultured, consecrated, matured manhood, with large faith and a firm determination to provide the best educational advantages possible.

The University now has a faculty of thirty-three teachers

who combine in their qualifications, Christian influence, scholarly attainments, and teaching ability. It also has a growing patronizing territory and an enthusiastic student body. It has a library of ten thousand volumes, and well equipped laboratories.

Among its ardent friends and supporters may be named Ex-Governor William Larrabee, who for many years as trustee has given the aid of his wise counsels, who also gave a donation of \$26,000.00; and the late Honorable David B. Henderson, who when a student of the University left its halls to enter the union army and after the war rose to distinction in the American Congress and became Speaker of the House of Representatives. His abiding friendship was shown in securing by his personal influence the gift from Mr. Andrew Carnegie of \$26,550.00 for the building known as the David B. Henderson Library. Honorable Quintus C. Babcock, president of the board of trustees, recently gave \$25,000.00.

The first graduate of the University, John E. Clough, has become eminent as a Baptist missionary in foreign fields. A former student, Mr. John R. Mott, is the recognized leader of young people in Christian and mission work. Others of the students and alumni have won distinction at the bar, in the pulpit, in business, in Congress and in the United States Senate.

The University buildings, seven in number, are located on a beautiful campus of twelve acres and situated in the town of Fayette, a town of about twelve hundred population, and noted for its beauty of location, its romantic surroundings, its healthful climate, and its freedom from saloons and gaming resorts of any kind.

In the catalogue of 1906, the net enrollment of students was 568. Total number in the college of liberal arts 161. Total number of graduates 538.

The present assets of the University are estimated as follows:

Value of buildings, grounds and equipment.....	\$150,000.00
Value of endowment, productive and unproductive	.136,000.00
<hr/>	
Total resources.....	\$286,000.00

EPWORTH SEMINARY

This institution, located at Epworth, Dubuque County, Iowa, was founded in 1857 by a company of devout Methodists, whose liberal Christian spirit has ever been a benediction to the school and to the community. First among these was Henry W. Reed, D. D., who for many years was a leader in the Upper Iowa Conference. With him were associated Hezekiah Young, Otis Briggs, Zephaniah Kidder, and Philip Keagy. All of these have passed to their reward.

At first a single brick building was erected, and here in the fall of 1857, John Pollock opened the school. For two years Professor Pollock and his esteemed wife labored faithfully and successfully. He was succeeded in 1859 by Richard W. Keeler, D. D., who rendered excellent service to the institution during the dark days of the rebellion.

Principal Keeler retired in the spring of 1865, and in 1866 J. W. Jewett became the owner of the school, which he conducted as a private enterprise until 1870. At this time, through the earnest efforts of H. W. Houghton, then pastor of the church at Epworth, the school was re-purchased by the Methodists and Joshua H. Rigby, A. M., became the principal. Principal Rigby conducted the school successfully for three years and was succeeded by Adam Holm. During the five years of Principal Holm's administration, much good work was done, and he was succeeded in 1878 by J. B. Albrook, A. M.

The five years of service rendered by Principal Albrook were marked by the erection of a new chapel, a valuable addition to the Seminary buildings, the thorough grading of the school, and a large

increase in the enrollment of students. Confidence was revived and a new life given to the institution.

Professor G. W. Jones was elected principal in 1883. During his three successful years, Husted Hall was purchased for the accomodation of young women.

Professor G. Trowbridge became principal in 1886, but retired in a few months and R. F. Hurlburt completed the year. B. D. Smith served as principal for one year and was succeeded in 1889 by W. S. Lewis, who gave to the Seminary a tireless service of nine years. During this period there was a constant increase in the enrollment of students and in the members of the faculty, and there was added better equipment for school work. Three objective points were kept constantly in view, viz.—

1. Thorough classical and academic work preparatory for the freshman and sophomore years in our colleges;

2. A normal course such as is required for a teacher's state certificate;

3. A special course in the English Bible.

The Taylor Home, the Lewis Hall, and a cottage for the principal were also secured.

In 1897 Frank G. Barnes, A. M., was elected to the principalship and gave four years of valuable service to the school. He completed the raising of \$10,000.00, which had been begun by Principal Lewis, to endow the chair of the English Bible.

H. R. DeBra, A. M., was elected principal in 1901. The policy of his administration is to maintain the religious prestige of the institution, and at the same time keep abreast of the best schools of its class. The aim is a higher standard of scholarship, better equipped laboratories, new buildings, a larger library fund, increased number of teachers, a closer affiliation with the two colleges of the conference, and an increase of the permanent endowment fund.

While liberal in spirit, the Seminary is thoroughly loyal to the standards of our church. Situated in the midst of an increasingly Roman Catholic population, it is a powerful safeguard of Methodist interests.

The following is a summary of its assets:

Value of buildings, grounds and equipments	\$50,000.00
Endowment, productive and unproductive	17,000.00
	<hr/>
Total resources	\$67,000.00



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2



3



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16

1. W. H. Smith
2. J. R. A. Hanner
3. J. B. Albbrook
4. E. G. Waite

5. F. G. Young
6. C. S. Burnard
7. G. E. Shear
8. N. A. Merzhon

9. S. Goodsell
10. H. E. Wilcox
11. J. B. Wyatt
12. Elias Skinner

13. S. C. Bronson
14. F. T. Heatly
15. A. A. Hallett
16. Reese Wolfe

CHAPTER VI.

CHURCH EXTENSION

In the first years of the Conference, church-building was an exceedingly important part of church work. As railway lines were not then surveyed, future centers of population could not be foreseen. The introduction of railroads caused some towns of large promise to dwindle and finally disappear, and other little towns to grow to large proportions. To know when, where and how large a church should be built, required foresight and sagacity. After exercising all possible care mistakes were made, and some churches were badly located, or planned on too large a scale for the subsequent needs of the locality. This subject early engaged the attention of the Conference, as appears from the following action.

In 1858 the committee on church extension reported as follows, and the report was adopted: "In the judgment of the committee, the acquisition of church property has been too much neglected by us. In most, if not all, our new towns and villages, lots for churches and parsonages might be secured by donation, if the proper efforts were made. But as far as your committee is apprised, in but few instances has this been done. This subject should receive the attention of the brethren without further delay, therefore

"RESOLVED, that the presiding elder of each district and the preacher in charge of each circuit or station be appointed a committee to examine the title to all our church property in each of the circuits and stations, and to procure additional church property, and that each presiding elder be required to report in reference to this subject at the next session of this Conference.

A. J. KYNETT, Chairman."

In 1860 the committee on church extension made the following recommendations:

1. Select the site most convenient for the entire congregation. It is very bad policy to build out of town, or make a bad location to save a few dollars or to gratify the wishes of a few at the expense of the many.

2. Secure good titles before you build, and if not prepared to build, get all the property you can so as to aid you in building when you are able.

3. In building, avoid as much as possible, debt, for it is easier to raise one thousand dollars to complete a building, than one hundred to pay off an old debt; *pay as you go*.

4. Especially when the place of worship gets too small for comfort, and the number of inhabitants increasing, make immediate arrangements for the erection of another place of worship. The want of proper attention to this has been a great loss to the church.

A. COLEMAN, Chairman."

The financial crisis of 1857 caused great business depression throughout the country. Many banks suspended specie payment, thousands of citizens were unable to get money to pay their taxes or save their property from sale under process of law, and hundreds were reduced from prosperous farmers, mechanics and merchants to poverty and destitution. Before the country could rally from this overwhelming financial distress, the civil war of 1861 was begun, which still further paralyzed business and depressed the people. Not only people but churches were brought into great financial distress.

At the Conference session of 1864, the committee on church extension reported as follows:

"WHEREAS, Many of our churches are embarrassed with debt and unless prompt aid be furnished, some of them will be lost to

us; and whereas, it has been the custom for churches in such cases to ask for special agents to travel and beg for money, which has often deprived churches of their pastors for a large portion of the year and has resulted in but comparatively little profit to the church; therefore,

“RESOLVED, that we proceed to organize a church extension society.

“RESOLVED, that we respectfully request the bishop to appoint as corresponding secretary and general agent, either A. J. Kynett or C. G. Truesdell.” A. J. Kynett was appointed.

In 1865 the corresponding secretary reported as follows:

“The first and principal work to which we were called during the past year was, as indicated in the action of the Conference organizing our society, ‘The removal of old church debts.’

“Of these quite a number were of several years standing and had been the occasion of much anxiety and trouble to the Conference as well as the churches involved. Several attempts had been made by efforts at home and appeals abroad to relieve them; but all proved ineffectual, and at the time our society was organized, properties to the value of thousands of dollars were under mortgages past maturity, and in great and immediate danger of being lost. We are most happy to report to this, our first annual meeting, that during the past year, by the favor of God and the liberality of the people, *‘all the old debts have been removed.’*”

Among the churches thus saved were those of Bellevue, Le-Claire, Pleasant Valley, Decorah, Waterloo and Clinton.

Previous to this time, churches and parsonages had been built without the plans and specifications of an architect, and were destitute of beauty and convenience. The society claimed that this was bad economy and worse policy. Accordingly Mr. W. W. Sanborn of Lyons, Iowa, was appointed church and parsonage architect. The importance of using his carefully prepared plans

and specifications was strongly urged upon both pastors and people, architectural designs were furnished at small cost, and thus the first steps were taken toward beautifying and improving our church architecture. This improvement has gone steadily forward as shown in the beautiful and imposing edifices erected in the last few years.

In 1866 the committee on church extension reported:

"There have been completed and dedicated during the year, within the bounds of our Conference, nineteen churches at an aggregate cost of \$65,695.00, all provided for at dedications, to be paid at once or in notes bearing same rate of interest as the trustees had to pay, with a surplus of \$3,000.00. There are no church debts within the Conference. Twenty churches are in process of erection. There are at least forty-three other places where churches worth in the aggregate \$145,000.00 could be secured within a year or two, by pledging aid to the amount of \$15,000.00."

The plans of our society provide for the creation in its treasury of a "Church Extension Fund that shall be perpetual, to be loaned in aid of church building, without interest, in sums not exceeding one thousand dollars, or with interest, as occasion may require, and the Board shall from time to time determine." The year 1866 was the centennial year of Methodism in America and the Upper Iowa Conference devoted its centennial offerings largely to the raising of this "Church Extension Loan Fund," to be used exclusively for the benefit of churches within the Conference.

In July, 1867 Dr. A. J. Kynett was appointed by the Board of Bishops, Corresponding Secretary of the General Board of Church Extension, with headquarters at Philadelphia. He therefore tendered his resignation as Corresponding Secretary of the Upper Iowa Conference Board, which was accepted and C. G. Truesdell was elected his successor.

Dr. Kynett's promotion to the general office was a fitting recognition of his superior financial ability and of his excellent service in originating and successfully managing the Conference movement for church extension and the great plan of the loan fund. Besides, he had been the originator and chief promoter in the organization by the General Conference of 1864 of the General Board of Church Extension. To this great office Dr. Kynett was elected and re-elected eight times by as many successive General Conferences, and continued in office until his death in 1899.

Bishop C. D. Foss, at the memorial services of Dr. Kynett, remarked: "If our church lasts a thousand years, the time will never come when any faithful student of Methodism can fail to note that one of the greatest movements of our church, the movement for church extension, was born in the brain, and was developed by the skill, and was saved many times in hours of peril by the firmness and strength of this good man whose mind can never cease to think, and whose heart can never cease to love."

The Upper Iowa Conference deems it an honor to have given to the church the founder and for thirty-two years the builder of Church Extension in Methodism.

In 1871 the Conference Board of Church Extension, by the authority of the Upper Iowa Conference, tendered its assets to the parent society on conditions which were accepted. One of these conditions was that the loan fund of the Conference should be administered by the parent board as the "Upper Iowa Conference Loan Fund," for the sole use and benefit of churches within said Upper Iowa Conference. The Conference therefore declared that the above action dispensed with the necessity of continuing the separate corporate existence of the Conference society and it was formally dissolved. This action brought the Conference into full co-operation with sister conferences under the parent society ac-

cording to the provisions of the discipline. The Upper Iowa Conference thus agreed to share equitably the burdens and benefits of the general society.

From the Methodist Year Book for 1906 we obtain the following summary of receipts of the parent board from the beginning to October 31, 1905:.

On General Fund	\$5,372,725.26
On Loan Fund	309,333.13
On Annuity Fund	963,322.67
On loans returned	2,042,962.15
	<hr/>
	\$8,688,343.21

Number of churches aided from the beginning until October 31, 1905, 14,305.

From the Upper Iowa Conference Official Records of 1906, we gather the following:

Number of churches in the Conference, 329.

Value of churches in the Conference,.....\$1,731,000.

Number of parsonages, 174.

Value of parsonages,.....\$343,525.

Total value of church property,.....\$2,074,525.

The following is a list of churches within the Conference whose estimated value exceeds \$20,000.00. Value of parsonages is also given.

City	Value of Church	Value of Parsonage
Dubuque, Saint Luke's	\$150,000.00	\$12,000.00
Davenport, Saint John's....	112,000.00	12,000.00
Iowa City,	75,000.00	8,000.00
Clinton,	60,700.00	4,500.00
Mason City,	42,000.00	4,000.00

Toledo,	40,000.00	4,000.00
Hampton,	37,000.00	3,000.00
Marshalltown,	35,000.00	5,000.00
Cedar Falls,	35,000.00	5,000.00
Marion,	35,000.00	5,000.00
Mount Vernon,	35,000.00	5,000.00
Cedar Rapids, Saint Paul's, ..	30,000.00	4,000.00
Waterloo, Grace,	30,000.00	4,000.00
Parkersburg,	25,000.00	3,000.00
Tipton,	25,000.00	2,500.00
Traer,	25,000.00	5,000.00
Osage,	20,000.00	2,000.00
Vinton,	20,000.00	4,000.00

There are also eighteen churches whose values are between \$10,000 and \$20,000.

We are told that Methodism brings to completion every week more than forty houses of worship. The Methodist Episcopal Church contributes her part toward this achievement. The Upper Iowa Conference gives hearty support to the work of church extension. During the fifty years of her history, this Conference has given over three millions of dollars for building churches and parsonages within her own territory, and contributed seventy thousand dollars to aid the general work outside of the Conference. At the same time one hundred and sixty churches within the Conference have received aid from the General Board to the amount of \$25,000 in donations, and over \$70,000 in loans.

CHAPTER VII.

BOUNDARIES

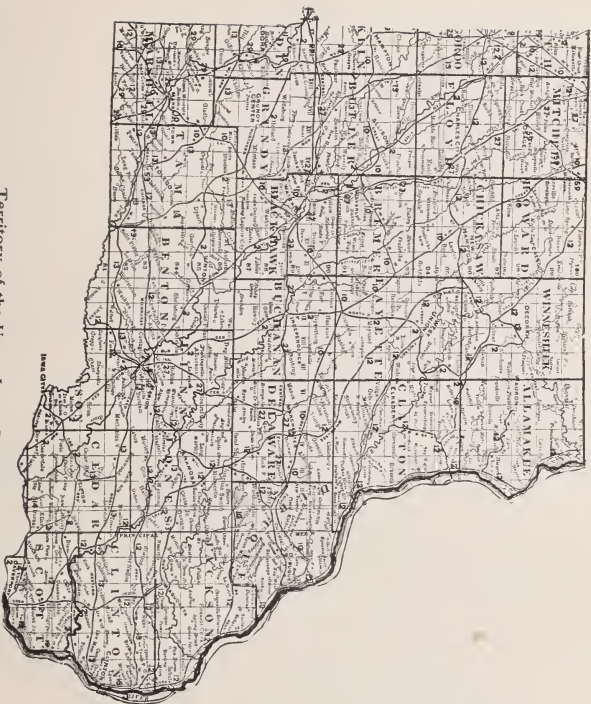
The Iowa Conference was organized in 1844 and included within its boundaries all of Iowa Territory.

In 1855 the Iowa Conference at its session held in Keokuk, resolved to secure at the approaching General Conference a division of its territory and the formation of a new Conference. It appointed a committee of ten on "Conference Division", seven of whom were from the southern portion of the Conference, viz., L. J. Rowley, W. F. Cowles, J. B. Hardy, T. H. Peterfish, D. Dickenson, E. W. Twining, and M. F. Shinn; and three from the northern part of the Conference, viz., H. W. Reed, G. B. Bowman, and Joel B. Taylor. This committee unanimously reported the following division line which was adopted: "Beginning at Davenport on the Mississippi River, thence by railroad to Iowa City, thence up the Iowa River to the corner of Iowa, Benton, Tama, and Poweshiek Counties, thence west to the Missouri River, leaving Iowa City and Davenport in the northern Conference."

Examining committees were appointed, one for the Iowa Conference and one for the "Upper Iowa Conference," the Iowa Conference thus naming the new Conference.

In accordance with the above action and request of the Iowa Conference, the General Conference of 1856 authorized and established the Upper Iowa Conference with a south boundary line as fixed by the unanimous vote of the Iowa Conference.

In this division the Iowa Conference retained three-sevenths of the most thickly settled portion of the state; and to the Upper Iowa Conference was given about four-sevenths of the state, the western half of which was practically an unsettled wilderness. The Upper Iowa Conference was virtually a mission conference. It had abundance of territory, but it had few people.



Territory of the Upper Iowa Conference

The Iowa Conference at its own request was again divided in 1860 and the western portion comprising the southwest one-fourth of the state was called the Western Iowa Conference.

The Upper Iowa Conference was divided in 1864 and its western portion was united with the Western Iowa Conference, the whole including the western one-half of the state, and its name was changed to the Des Moines Conference.

In 1872 the Des Moines Conference was divided and its northern part was called the Northwest Iowa Conference.

It will be seen that since 1864 the Upper Iowa Conference has embraced the northeast one-fourth of the state.

The first note of dissatisfaction with the boundary line between the Iowa and the Upper Iowa Conferences was heard about the year 1870. In 1872 the Iowa Conference filed a memorial with the General Conference requesting that a change be made in said boundary line whereby a portion of the territory of the Upper Iowa Conference be given to the Iowa Conference. In that General Conference, the Honorable Hiram Price, Member of Congress from Iowa, represented the Upper Iowa Conference in its Committee on Boundaries; the question as to the right and expediency of any change was thoroughly considered; and the General Conference, after such consideration, refused to change the boundary line as requested. In 1879 the Iowa Conference served notice upon the Upper Iowa Conference that another effort would be made to change the boundary line between the conferences. This notice was referred to a committee which reported as follows:

“Your committee to whom was referred the communication from the Iowa Conference, giving notice that an effort will be made by that Conference through their delegates to the next General Conference to change the boundary line between the Upper Iowa and the Iowa Conferences on a line running due east from the south line of Marshall County, respectfully report, that we sincerely

deprecate the re-opening of this question so often settled by the General Conference in obvious harmony with all the interests concerned.

“We find nothing of record in the journal of the General Conference, or in that of either of the annual conferences, to show that any agreement existed that any such change of boundary should ever be made, nor can we find any among us who has any knowledge of any such agreement, expressed or implied. H. W. Reed, a charter member both of the Iowa and Upper Iowa Conferences, who was a member of the Committee of Ten on Conference Division, and a delegate to the General Conference when ours was set off from the Iowa Conference, writes in a letter just received by a member of your committee: ‘As to any such bargain as they (the Iowa Conference) refer to, I would like to see any man of the other contracting party, living or dead, who knows, or ever did know of any such contract. If the bargain was made (which I deny) let them produce the papers.’

“We are persuaded that conference boundaries should be adjusted with reference to the various interests involved, and with due regard to the wishes of the people immediately concerned, rather than to secure an equal division of territory, or of church members among our ecclesiastical jurisdictions. All these higher considerations are obviously against any change whatever. First, the change proposed would detach a part of the patronizing territory of Cornell College with no corresponding advantage to any interest of education in the Iowa Conference. Second, the people within the territory to be transferred are unanimously and earnestly opposed to it, as are also those with whom they have been associated in conference relations for twenty-three years.

“In view of these and other similar considerations, we respectfully appeal to our brethren of the Iowa Conference to desist from any further agitation of this question, as calculated only to

awaken needless anxiety and alarm among the people of a part of our territory and to disquiet the peaceful relations which have so happily existed between us. The question was long ago settled by the harmonious decrees of Providence and the Church. 'Let us have peace', and to this end, **RESOLVED**, That we do most earnestly protest against the proposed change, or any change of our Conference boundaries, as tending to produce disquiet and anxiety among a contented people, and to seriously injure important interests of the Church, which all should desire to conserve."

A. J. KYNETT,
R. SWEARINGEN,
WM. FAWCETT,
EMORY MILLER,
WM. F. KING.

Notwithstanding the above protest, the memorial was duly filed in the General Conference. Richard Swearingen represented the Upper Iowa Conference in the Committee on Boundaries. The question was ably discussed and after full consideration, the General Conference, by a decisive vote, again refused to make any change in the boundary line.

Immediately after the General Conference of 1880, the Iowa Conference sent a communication to the Upper Iowa Conference requesting the appointment of a joint commission on boundaries. This communication was referred to a committee consisting of the recent delegates to the General Conference, which reported as follows:

"WHEREAS, Part 5, Chapter 4 and Paragraph 390 of the Discipline provides that 'Any two or more conferences which may be mutually interested in the re-adjustment of their common boundaries may at any time raise a joint commission: and

"WHEREAS, the Upper Iowa Conference is satisfied with present

boundaries, and is not mutually interested with any other conference in a re-adjustment of boundaries, therefore

“RESOLVED, that the Upper Iowa Conference declines to comply with the request made by the Iowa Conference in said communication.”

Signed,

EMORY MILLER,
A. J. KYNETT,
R. SWEARINGEN,
F. C. WOLFE.

In 1900 the Iowa Conference filed a third memorial in the General Conference requesting as before that the boundary line be changed. At this Conference, A. E. Swisher, Esquire, of Iowa City and Homer C. Stuntz represented the Upper Iowa Conference on the Boundary Committee, and again after careful consideration, the boundary line was unchanged.

Immediately after the General Conference of 1900, the Iowa Conference sent to the Upper Iowa Conference a second request for a mutual joint commission on boundaries. This request was referred to a committee which reported as follows:

“Your committee to whom was referred the request from the Iowa Conference for the appointment of a commission for re-adjustment of conference boundaries, according to paragraph 436 of the Discipline, beg leave to recommend that we do not concur in the appointment of such commission.”

R. D. PARSONS, Chairman,
F. M. COLEMAN, Secretary.

In 1904 the Iowa Conference filed its fourth memorial with the General Conference asking the same change of the boundary line as follows, viz., “Beginning at the northwest corner of Jasper County, Iowa, the line shall run due east on the north line of Jasper, Poweshiek, Iowa and Johnson Counties, due east through

Cedar and Clinton Counties to the Mississippi River, leaving the city of Clinton in the Iowa Conference." By this change it was proposed to remove eighteen important charges from the Upper Iowa Conference and unite them with the Iowa Conference. A. E. Swisher, Esquire, and W. F. King at this time represented the Upper Iowa Conference in its committee on boundaries. Mr. Swisher prepared and printed in a pamphlet of over sixty pages, an able and exhaustive argument, which is of such historic value that a synopsis is here presented.

1. There is no real grievance, no pretense by the Iowa Conference that the territory in controversy has not been thoroughly cultivated spiritually by the Upper Iowa Conference, nor that the Methodists in that territory are not doing faithful work and are not loyal to their own Conference. There is no claim that the interests of the Methodist Episcopal Church in Iowa would be made any stronger in case the boundary line should be changed. It is claimed by the Iowa Conference that the territory in square miles and the total population are less in the Iowa than in the Upper Iowa Conference. But it is patent to every thoughtful person who has any knowledge of Methodist conferences, that neither the number of square miles nor the number of population do to any extent in itself show the strength of a conference. The census shows that there is twice the per cent of foreign population in the Upper Iowa Conference. This foreign population is scarcely accessible in building up the Methodist Church. Deduct this foreign population and the Upper Iowa Conference as now organized has an accessible English speaking population of only 27,397 greater than that of the Iowa Conference. In case the boundary line is changed as proposed, it would give to the Iowa Conference an accessible English speaking population of 46,597 more than the Upper Iowa Conference would contain.

The strength of a conference is rightly measured by the

strength of the church in the conference. As the boundary line now exists, the Iowa Conference has a membership of 32,557; the Upper Iowa Conference has 37,092. If the boundary line is changed as petitioned for, the Iowa Conference would have 36,192; the Upper Iowa Conference but 33,457.

Again one of the conditions by which the strength of a conference is shown is the number of large cities it contains. As the conferences are now organized, the Iowa Conference has six cities (Census of 1900) the population of which is 8,000 or greater; the Upper Iowa Conference has seven cities of 8,000 or more. But if the boundary line is changed as proposed, the Iowa Conference would have nine of these large cities. This would leave in the Upper Iowa Conference but four of these larger cities, less than one half the number there would be in the Iowa Conference. Would this be fair or just to the Upper Iowa Conference?

2. Another and very great injustice which would be accomplished by the proposed change of boundary is the injury to the great educational institutions of the church. As shown by the statement of facts filed herewith, the Iowa Conference has but one school, that located at Mount Pleasant, Iowa, with an attendance of 480 students. The Upper Iowa Conference has two colleges and one seminary: Cornell College at Mount Vernon, with an attendance of 743, the Upper Iowa University at Fayette, with 413 students, and the Epworth Seminary at Epworth, with 170 students. The Upper Iowa Conference has so cultivated its territory along the line of educational work that it supports three schools with an attendance of 1326 students in comparison with 480 in the Iowa Conference. Now if the proposed change of boundary is made, the Iowa Conference, for the support of its one school, would have an accessible English speaking population of over 46,000 more than the Upper Iowa Conference would have to support its three schools. Such change would also give the

Iowa Conference, for the support of its one school a membership of 2,735 more than the Upper Iowa Conference would have for the support of its three schools. Add to this the fact that by the proposed change the new boundary line would run within three miles of Cornell College, thus giving to the Iowa Conference eighteen charges that have given Cornell a large patronage and support, which would inevitably be a serious blow to the college.

3. The individual members of the quarterly conferences, the official boards, and the officers of all the charges within the territory in controversy, have personally signed a protest and statement, urging that they be allowed to remain in their home conference and expressing the belief that the interests of the Methodist Episcopal Church will be best served thereby. Besides, the Upper Iowa Conference and its six district conferences have formally and strongly expressed their protest against this change. Do our good brethren of the Iowa Conference think it will be of any very great advantage to their Conference for these unwilling charges to be placed arbitrarily in their territory?

4. If this controversy was being made in any court of record, the petition of the Iowa Conference would be promptly rejected. Three times has the Iowa Conference brought this controversy before the General Conference and each time after full and thorough investigation the case has been determined in favor of the Upper Iowa Conference. And now for the fourth time, the Upper Iowa Conference is compelled to spend a large amount of time and money in preparation for this controversy, and for the fourth time has the General Conference been compelled to spend a large amount of valuable time in hearing and deciding the same question, based upon the same facts, between the same parties. Surely this would not be permitted in any court of justice, and why should it be permitted in the General Conference?

After a full and careful hearing, the General Conference,

through its Boundary Committee, for the fourth time decided by a vote of three to one that the boundary line should remain as originally determined by the Iowa Conference.

To the above history it may be added, that there are in the Iowa Conference two churches whose estimated value is over \$50,000.00. In the Upper Iowa Conference there are four churches estimated above \$50,000.00 each, three of which are situated within the territory in controversy. If the change of boundary line sought for should be made and these three large churches be transferred from the Upper Iowa to the Iowa Conference, the latter Conference would boast of having five churches, each of whose estimated value would be over \$50,000.00, and only one such church would remain in the Upper Iowa Conference.

It will be seen from the above brief history, that the division line was originally adopted and recommended by the Iowa Conference itself, and was established by the General Conference of 1856. Four times, the General Conference by a decisive vote, viz., in 1872, 1880, 1900 and 1904, has re-affirmed the division line by refusing to grant the memorials of the Iowa Conference.

The Upper Iowa Conference unanimously protests against said change in the boundary line, as it would rob the Conference of some of its strongest churches, seriously detract from the support of Cornell College, disturb and retard the interests of the local churches without any corresponding benefit to the general church. The eighteen charges in the territory involved unanimously and strongly desire to remain in the Upper Iowa Conference, with which they have been united in the associations and fellowships of fifty years. Surely such relations so long and so happily enjoyed, should not and will not be ruthlessly disturbed.



1. J. E. Wagner	5. G. H. Birney	9. S. S. Smith	13. M. H. Smith
2. J. W. Bissell	6. E. J. Lockwood	10. James Ballz	14. J. F. Black
3. E. T. Gruwell	7. E. A. Lang	11. E. L. Miller	15. E. W. Jeffries
4. B. C. Hammond	8. J. B. Metcalf	12. A. C. Manwell	16. J. S. Eberhart

CHAPTER VIII.

PATRIOTISM AND MORAL REFORM

1. Patriotism

The Upper Iowa Conference was only four years old, the people still living in their pioneer cabins with farms unpaid for and undeveloped, congregations still worshipping in school houses and primitive churches, when in 1861 the country was plunged into civil war. It was a fearful fratricidal war and continued four long years. Iowa, with less than 700,000 population (less than one-third of its population to-day, 1906) sent over 80,000 soldiers into the field. Business was well nigh paralyzed, farms were worked and conducted largely by the women, schools were greatly depleted and in some cases closed, churches were torn and distracted and congregations scattered.

So keenly sensitive was the public mind, that in some places it was not considered safe for people to gather in large crowds. At Mount Vernon, on commencement day of 1863, a woman came upon the ground wearing a "butternut pin," a badge of southern sympathy. Another young woman snatched the pin and a woman fight followed. The excitement was intense. Exercises were suspended for a few minutes until the parties were separated and order restored.

Amid these distracting influences the burdens upon the pastors were greatly increased. Theirs was not only the ordinary work of the pastor, but in the anxieties and distresses of the war they were called upon to carry cheer and hope to those whose sons, husbands and brothers were absent in the army, to preach the funeral sermons of soldiers slain, to comfort bereaved wives and mothers, to write letters of hope and cheer to the brave boys

at the front, to address and encourage newly recruited companies on their departure, and in every way possible to support the state and nation in the awful struggle with rebellion.

When Fort Sumpter fell and President Lincoln issued his first call for 75,000 volunteers, there was great excitement. There were southern sympathizers in almost every community who severely criticised the President and opposed the war. To stand boldly for the Union was in some places at the risk of life. None were more bold to defend the government than the Methodist preachers. At the first call for troops a recruiting station was opened in Dyersville, Dubuque County, Iowa, where there were numerous southern sympathizers. A crowd of men assembled near the recruiting station and the pastor of the Methodist Episcopal Church was called on for a speech. After paying a fitting tribute to the flag and uttering strong words in support of Abraham Lincoln in his call for troops, he said:

"Gentlemen, ours is a righteous cause, and should I go to the war I would go to kill. Every time I lifted the rifle to my eye, I would raise a silent prayer to God to guide the ball to the heart of some one of my country's foes, and to have mercy on his soul."

S. A. Lee relates this experience: "The second year I was on the Bellevue work I recall preaching twenty-two funeral sermons of soldiers, also in participating in a Fourth of July celebration in one end of the town while a disloyal one was being held in the other end, where beer flowed freely and cheers were given for Jeff Davis. Our company was the largest and contained nearly all the intelligent and well-behaved people, Dr. A. J. Kynett, then presiding elder of Davenport District, being one of our orators; also Chaplain Moxam of Illinois, who had to rest on crutches, was just recovering from wounds received at the battle of Shiloh. The enthusiasm of the occasion was wonderfully increased late in the day by hearing that General Grant had taken Vicksburg the

day before. We barely escaped open war that day in Bellevue, and for months following, the Knights of the Golden Circle (an organization of southern sympathizers) and the Loyal Legion watched each other night and day."

The preachers suffered financially with others on account of the war. The cost of living was greatly advanced; the green-back dollar in which their salary was estimated became depreciated until worth only forty cents in gold, and the aggregate deficit in preachers' salaries for a single year was over eighteen thousand dollars.

It is not known that any member of the Conference wavered in his devotion to the flag. The people were so intensely loyal that they would not receive the Gospel from the lips of any one who sympathized with the rebellion.

At its session in 1861, the first year of the war, the Conference unanimously adopted the following:

"WHEREAS we, as ministers of the Gospel of Christ, have been taught from our childhood to regard civil government as a great blessing, and our support of it our solemn duty, therefore

"RESOLVED, that we, the members of the Upper Iowa Conference of the Methodist Episcopal Church, cherishing the most unwavering loyalty to our country, her constitution and laws, do deeply sympathize with His Excellency, the President of the United States, his constitutional advisers, together with the commanding generals and all subordinate officers and men, in their effort to sustain and perpetuate the integrity of the Union.

"RESOLVED, that we will pray in our closets, our families and our pulpits, that Almighty God may vouchsafe to them His aid and support in putting down this most unrighteous rebellion.

"RESOLVED, that we will aid in the suppression of this wicked rebellion in every practicable way consistent with our obliga-

tions as ministers of the Gospel, and in the event the extremity should force itself upon us, even to the use of fire-lock and steel."

J. G. DIMMITT, Chairman.

In 1863 the Conference adopted the following:

"RESOLVED further, that those brethren of our Conference who have jeopardized their lives to aid by personal effort in the success of our cause, should have and we hereby tender them our kindest regards, and they may be assured that we will not only allow them a name among us, but give them our active sympathy and earnest prayers."

H. W. REED, Chairman.

In 1866 the following was also unanimously adopted:

"As the fountain of political corruption is in the primary meetings of the people, we should attend caucuses and conventions and insist always and everywhere that every department of the government shall be filled with men of honesty, of private and public virtue * * * * * We believe that 'Treason should be made odious,' that all men irrespective of race or color should be 'equal before the law,' that loyalty should rule the nation, and that states lately in rebellion should not be allowed representation in Congress, without the guarantees required by Congress."

S. N. FELLOWS, Chairman.

It is interesting and proper to note the patriotic loyalty of the Methodist Episcopal Church, as exhibited in an "Address of the General Conference of 1864 to President Lincoln," as follows: "TO HIS EXCELLENCY, ABRAHAM LINCOLN,

President of the United States.

The General Conference of the Methodist Episcopal Church, now in session in the city of Philadelphia, representing nearly seven thousand ministers and nearly a million of members, mindful of their duty as Christian citizens, takes the earliest opportunity to express to you the assurance of the loyalty of the church,

her earnest devotion to the interests of the country, and her sympathy with you in the great responsibilities of your high position in this trying hour. Ours was the first of the churches to express by a deputation of her most distinguished ministers, viz., Bishops Coke and Asbury, the promise of support to the government in the days of Washington. In this present struggle for the nation's life, many thousands of her members have rushed to arms to maintain the cause of God and humanity. They have sealed their devotion to their country with their blood on every battlefield of this terrible war. The prayers of millions of Christians, with an earnestness never manifested for rulers before, daily ascend to heaven, that you may be endued with all needed wisdom and power. Actuated by sentiments of loftiest and purest patriotism, our prayer shall be continually for the preservation of our country undivided, for the triumph of our cause, and for a permanent peace, gained by the sacrifice of no moral principles, but founded on the word of God, and securing in righteousness, liberty and equal rights to all."

Signed in behalf of the General Conference of the Methodist Episcopal Church,

WILLIAM L. HARRIS, Secretary.

President Lincoln's reply:

"Gentlemen: In response to your address allow me to attest the accuracy of its historical statements, endorse the sentiments it expresses, and thank you, in the nation's name, for the sure promise it gives. Nobly sustained as the government has been by all the churches, I would utter nothing which might in the least appear invidious to any. Yet without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers

to heaven than any. God bless the Methodist Church! Bless all the churches! and blessed be God, who in this our great trial, giveth us the churches."

A. LINCOLN.

2. Slavery

The Upper Iowa Conference has from the beginning maintained an advanced position on all questions of moral reform. When burning issues were pending, and the public mind was unsettled, the Conference has not hesitated to express its convictions without fear. The Conference was organized in the midst of the great anti-slavery movement. Political parties were being re-organized, the north and the south were being arrayed against each other and mutterings of war were already heard.

At its first session in 1856 the Upper Iowa Conference adopted the following: "RESOLVED 1st, That slavery is opposed to the spirit of Christianity and the promulgation of the Gospel, as well as an aggravating sin against God.

"RESOLVED 2nd, That as ministers of Christ we will make every reasonable and consistent effort to maintain a healthy anti-slavery sentiment in our several congregations, in order to prevent the extension of slavery in our country, and to effect the extirpation of this great evil."

During the year 1856, the United States Supreme Court, through Chief Justice Taney, rendered a decision in the famous Dred Scott case, in which the court declared that, "They (the Africans) had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations, and so far inferior that they had no rights which the white man is bound to respect."

At its next session, in 1857, the Upper Iowa Conference adopted the following:

"RESOLVED, That while as an ecclesiastical body we claim no

authority over the courts of our land, and, that while we inculcate respect for our judicial authorities, yet we deeply deplore the recent decision made by a majority of the United States Supreme Court in the Dred Scott case, as being contrary to historical truth, subversive of the most common principles of justice, destructive of natural rights, as was clearly shown by Justices McLean and Curtis, and is therefore calculated to destroy public confidence in that high tribunal.

“RESOLVED, That we look with mingled sorrow and abhorrence on all attempts, by whomsoever made, to pervert Scripture to the sanction of American slavery.”

In 1858 the Conference adopted the following:

“RESOLVED, While we see with surprise and sorrow the efforts made by selfish and unprincipled men to revive the slave trade, we do believe that God in His providence, is so directing events as to secure at no very distant day the overthrow of this deplorable evil.”

Five years later, on January 1, 1863, President Lincoln issued the emancipation proclamation declaring African slavery in the United States to be abolished.

3. Temperance

From the beginning, the Conference has taken strong position in favor of total abstinence and prohibition of the liquor traffic. Thus in 1856 it declared intemperance to be a great and serious evil, destructive alike of social happiness and religious prosperity, and dangerous to our civil institutions; and that the Conference would labor to secure a prohibitory law that would accomplish the entire overthrow of the liquor traffic.

In 1859 it resolved that, “We will use our influence and our votes to secure the election of members of the Legislature, who have appetites that will favor and backbone that will enable them to enact a prohibitory law that will include lager beer.”

Again and again has the Conference declared in favor of using only unfermented wine at the sacrament of the Lord's supper, organizing young people into temperance societies, co-operating with all temperance organizations in carrying on this reform, assisting in the great campaign for a constitutional prohibitory amendment, adopting as our own the motto of the General Conference of 1884, viz., "Voluntary total abstinence from all intoxicants as the true ground of personal temperance; and complete legal prohibition of the traffic in intoxicating liquors as the duty of the civil government."

In 1897 through its committee on temperance, the Conference resolved, "That the time had come for the most hearty and united work. A divided attack never can and never will overcome a united defense. The liquor interest is united and therein is its power. Let temperance forces be equally united in aim and effort and victory is certain."

While the Conference is broad in its charity and fraternal in its spirit, it is single in its aim and uncompromising in its principles. It proclaims total abstinence by the individual and prohibition by the state.

4. The Sabbath

The Sabbath question has not been passed by in silence. The Conference has lifted up its voice in clear, concise and ringing utterances in vindication of God's holy day. By practice and preaching, the Conference has sought to educate the people against all Sunday excursion trains, ball games, picnics, newspapers, visiting, or social amusements of any kind, that tend to cause neglect of keeping holy the first day of the week.

5. Tobacco

In 1857 the Conference passed the following resolutions:

"1. That this Conference is opposed to the use of tobacco by its members.

"2. That we will admit no man into our Conference, either on probation or into full connection, who is in the habitual use of tobacco, unless he will promise its discontinuance."

The uncompromising position of the Conference in all its history is, that no man is fit for the pastorate in any charge who uses tobacco in any form.

CHAPTER IX.

BENEVOLENCES AND THE SUPERANNUATES

1. Benevolences.

In the following table is exhibited the aggregate amount given by the churches of the Upper Iowa Conference, during a period of fifty years, for ministerial support, the erection of churches and parsonages, and for the official benevolences. No attempt is made to estimate the donations for building and endowing colleges, nor the sums given privately for church work in home and in foreign fields. We present only what has been reported annually by the pastors to the Conference and published in the Conference minutes. The average membership of the churches during the period named has been about 24,000. It should not be forgotten that these members in the beginning were immigrants in a new, unsettled and undeveloped state. Most of them, though poor, were compelled to build and pay for their own homes, develop their farms, establish industrial plants, pay taxes to county and state for building court and school houses and other public improvements. In addition to all this they voluntarily contributed for the upbuilding and extension of Methodism the sums set forth in the table. If all had contributed as liberally as some have done, the aggregate would have been doubled, possibly quadrupled.

I. Ministerial Support,

1. For Bishops	\$ 52,335.00
2. For Presiding Elders,	404,288.00
3. For Pastors,	5,526,488.00
4. For Superannuates,	126,381.00

Total for Ministerial Support, \$6,109,492.00

II. Churches and Parsonages, etc.,

1. Building churches and parsonages..	\$2,377,416.00
2. Church debts,	229,026.00
3. Current expenses,	739,026.00
<hr/>	
Total	\$3,345,468.00

III. Official Benevolences,

1. Missions,	\$597,253.00
2. Church Extension,	72,582.00
3. Freedmen's Aid and Southern Education	77,736.00
4. Sunday School Union,.....	17,147.00
5. Tract,	14,644.00
6. Education,	119,794.00
7. Bible cause,	30,259.00
8. Woman's Foreign Missionary Society,..	137,639.00
9. Woman's Home Missionary Society,....	80,000.00
10. Other collections,	47,285.00
11. Domestic Missions,	27,837.00
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Total,	\$1,222,176.00

SUMMARY.

I. Total Ministerial Support	\$6,109,492.00
II. Total Church Building, etc.....	3,345,468.00
III. Total Official Benevolences,	1,222,176.00
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Grand Total,	\$10,677,136.00

2. Superannuates

A superannuated minister is one who by reason of permanently impaired health or old age is disabled for, and therefore discharged from active service of the ministry, but who still retains his membership in the Conference. Conference claimants are

superannuated ministers who have given the strength of their lives to the church, not to make money, but to save souls and build up the church, and are in financial need because of such service. They now have a just claim upon the church for support, not in luxury but in comfort

The Methodist minister has little chance to lay up money. It requires as a rule, the most skillful and rigid economy to dress suitably, make the family comfortable, educate the children, buy important books and periodicals, heed the calls of philanthropy even in a small way, and keep out of debt on the salaries the churches pay. When health fails or old age calls a halt, the itinerant's poverty is not the result of extravagance, but the outcome of a life consecrated to things spiritual rather than things temporal. And the great denomination that has prospered by his consuming zeal should hold him in high honor and never permit him to want. Indeed it would be basest ingratitude for that body which has profited so abundantly from the labors of these loyal men of God to let them come to want when the years weigh heavily upon them.

Our Board of Bishops declared that "No church can command men for its ministry that forgets its obligations to the faithful servants who after giving to it the best of their years, are discharged from active duty having, because of the very fidelity of their service, become helpless and unfitted for self-support."

An annual collection has been taken in the churches for this worthy class, which though inadequate, has brought great relief. The first concerted movement in this cause was made in the organization of The Mutual Aid Society. The object of this society was to provide for needy members thereof, and especially for the families of deceased members, from time to time as occasion required. All effective members of the Conference, under fifty years of age, were eligible for membership. The work accomplished by this

society is briefly presented in the following final report to the conference:

"The Mutual Aid Society of the Upper Iowa Conference begs leave to present a final report.

"This society was organized in 1862 and incorporated in 1863. In the year 1888 the society was re-incorporated and arrangements made to secure a permanent endowment fund. There were thirty-three deaths in the society during the thirty-eight years of its history. The aggregate amount paid to families of deceased members was \$22,305.34, being an average of \$675.92 to each family.

"The assets of the society, October, 1900, were as follows:

Endowment Fund\$7,600.00

Reserve Fund, 4,562.81

"At the annual meeting of the society, held in Osage, Iowa, October 5, 1900, after due notice had been given to its members, it was voted by a nine-tenths majority to dissolve the incorporation and to dispose of its assets as follows, viz.,

"1. Divide the reserve fund of \$4,562.81 among the present members pro rata according to amount each had paid into the treasury, and six per cent thereon to October, 1900.

"2. Assign the endowment fund of \$7,600.00 to the Board of Trustees of the Upper Iowa Conference, to become a part of the Conference Claimant Fund, provided the Conference would itself raise \$10,000.00 for said claimant fund.

"The Conference having complied with the required condition, the above assignment is hereby made.

"It is believed that the donors of this endowment fund will be pleased to know that said endowment was sacredly preserved and transferred to the Conference Claimant Fund, where in years to come, and in a wider field it will continue its beneficent work.

"We are pleased to report that the Mutual Aid Society closes its affairs with the assurance that it has successfully carried the

insurance of its members for thirty-eight years; that it has paid every dollar of its indebtedness; that the families of deceased members have received \$22,305.34; that a fund of \$7,600 has been created and presented to the Conference Claimant Fund, and that in the final settlement the members who stood by and supported the society to the end received forty per cent of the money (not including interest) they had paid into the treasury.

“Respectfully submitted on behalf of the society,

J. T. CRIPPEN, President.

B. D. ALDEN, Secretary,

S. N. FELLOWS, Treasurer,

Commission.

Marshalltown, Iowa,

September 24, 1902.

As the number of conference claimants increased more rapidly than the annual collections for them, the amount paid to each claimant necessarily became less. And as the cost of living was also constantly increasing, it is evident that the needs of this worthy class were becoming greater year by year. Because of this there was a growing conviction that some concerted action to relieve them should be taken by the entire Conference. Accordingly the Twentieth Century Commission of the Conference at its session held in Waterloo, December 19, 1899, adopted the following:

“RESOLVED, that a committee be appointed by this Commission of one member from each presiding elder’s district to raise \$10,000 as a permanent fund for the superannuates of this Conference.”

The succeeding conference of 1900 voted to approve the movement and requested the Bishop to appoint S. N. Fellows, Agent for the Conference Claimant Fund. Various methods were devised and used to raise this fund.

The effective members of the Conference were requested to give notes agreeing to pay one per cent of their salaries, exclusive

of house rent, for three consecutive years. Over eighty per cent of the pastors responded to this request.

Collections were taken in the churches, and larger sums in cash and notes were secured from laymen.

Provision was made to secure bequests for this fund, according to the following

Form of Bequest.

"I give, devise and bequeath to the Board of Trustees of the Upper Iowa Conference of the Methodist Episcopal Church, the sum ofdollars."

All money or property thus devised to said Board of Trustees becomes a part of the permanent "Claimant Fund," the interest of which is annually distributed among the conference claimants.

Also in the form of

Annuities.

The Conference Board of Trustees will receive money for this fund and pay annually to the donors, the following annuity or interest: To those fifty years of age five per cent, to those sixty years of age six per cent, to those seventy years of age, seven per cent, and to those eighty years of age eight per cent, and guarantee said annuity during their natural lives. On this annuity, the annuitant pays no tax.

It was also provided to receive non-interest bearing notes payable at the death of the maker of the note.

Arrangement was made by which money given in any of the above forms might constitute

A Memorial Fund.

A donation or bequest of \$1,000.00 or more, may constitute a "Memorial Fund," bearing any name designated by the donor. The interest or income of each memorial fund will be annually

paid and reported to the Conference Board of Stewards for publication in the Conference minutes.

The aggregate amount raised by the above methods for the Conference Claimant Fund is nearly \$40,000.00. Over one-half of this sum is productive.

CHAPTER X.

ORGANIZATIONS OF THE CHURCH

1. Woman's Foreign Missionary Society.

This society was first organized in Boston, Massachusetts, in 1869, and branches were soon established in different parts of the United States. The St. Louis branch was organized early in 1870. In the fall of the same year, Miss Isabel Leonard presented this cause before the Upper Iowa Conference at its annual session. The members of the Conference recognized the importance and imperative need of the work thus undertaken by the women, and adopted resolutions commending the society to the sympathy of the church. Since that time the work has gone steadily forward in the bounds of the Conference.

For several years, the affairs of the society were managed by an assistant secretary for each state within the branch. In 1874 conference secretaries were first appointed. The following have been the conference secretaries of the Upper Iowa Conference: Mrs. Dr. Wetmore, Miss Mary Spearman, Mrs. Dr. M. W. Porter, Mrs. Frances Earhart, Mrs. E. P. Fritz, Miss Janet Barnes, and Mrs. Alice Fellows Rigby.

The society owes much to the zealous labors of these faithful officers. A thorough organization of the districts was effected in 1891 by the personal efforts of the president of the Branch, Miss Elizabeth Pearson. This strengthened and extended the influence of the society.

This year, 1906, there are within the Conference more than 143 organizations, including auxiliaries, Standard Bearers and King's Heralds, with a total membership of nearly 4,000, and the money raised during the present year reached the sum of

\$12,127.71. In the past twenty-two years the total amount given to missions by the Woman's Foreign Missionary Society in the Conference is \$137,639.39.

Among the larger givers in this society may be named the following:

Mrs. Cornelia A. Miller, who became the first life patron by the payment of \$300.00; Miss Mary Spearman, who left \$800.00 in her will; Mrs. J. H. Stevens, who besides other munificent donations gave \$1600.00 to Miss Lydia Trimble for her work in Hai Tang, China; and Mrs. Ella C. Phillips of Toledo, who for many years has given annually \$150.00.

Far more precious than silver and gold has been the offering of consecrated womanhood to this cause. The roll of missionaries who have gone from the Upper Iowa Conference is led by that noble worker whose praise is in all the churches, Mrs. Mary Porter Gamewell of Peking, China. She has been followed by Mrs. Ruth Collins Thoburn of India, Miss Nell Daniels of Japan, Miss Luella Rigby of Burma, Miss Rose M. Pyne, late of Cawnpore, India, Miss Joanna Davis of Bombay, India, and Miss Mildred Simonds of Vikasabad, India.

Each year's experience serves only to widen the knowledge of the work, arouse interest, and deepen zeal for this form of Christian service.

2. The Woman's Home Missionary Society.

This society was organized in Cincinnati, Ohio, in 1880. Its field of operations, as designed by its founders, was to be among our people in the south, on our western frontier, among the crowded populations in the great cities, and especially among Mormons and Roman Catholics. The work of the general society has enlarged in scope as the great needs of the field have appeared. In the twenty-six years of its existence, it has accumulated nearly

one million dollars in property, consisting of industrial homes and schools for girls, children's homes, training schools for deaconesses and deaconess homes.

The Woman's Home Missionary Society of the Upper Iowa Conference was organized in Cedar Rapids at the conference session held September 23, 1882.

Its presidents from the beginning have been Mesdames Brush, Crippen, Manwell, Eighmey, Carhart, Nellie S. Brush, Gould, and Pratt. The recording secretaries have been Mesdames Van Ness, Porter, Brush, Yoran, Bull, Springer, Peck, Rule, Holbrook, Chambers and Cannon.

Mrs. Charles F. Springer served as corresponding secretary until 1890. She was succeeded by Mrs. Margaret Alsbaugh who has served since that date.

Mrs. J. G. Van Ness was elected treasurer in 1884 and still holds that office.

The society has contributed funds for industrial homes and schools for girls, for mountain whites in the south, for frontier work, for work among Spanish Americans and orientals on the Pacific coast, for orphanages, for work among the Indians, for work in Alaska, for deaconess work, for Japanese women in Hawaii, and for work in Porto Rico.

In our own Conference the society has aided in supporting work among the Bohemians, and has recently pledged to aid evangelistic work among the deaf mutes within the conference.

The society now has 108 organizations, including auxiliaries, Queen Esther Circles, Home Guards, Mothers Jewels Bands, and a total membership of 3,010. Since the beginning, the society has collected in cash and supplies, \$80,000.00. The supplies were sent to needy ministers on the frontier, and in the south, and to the industrial schools and deaconess homes.

3. The Epworth League.

The Epworth League is the young people's society of the Methodist Episcopal Church. It was organized in Cleveland, Ohio, in 1889, by the union of five societies. Its motto is "Look up; lift up." It adopted as a sentiment of the league, a sentence from John Wesley: "I desire to form a league, offensive and defensive, with every soldier of Jesus Christ," also this from Bishop Matthew Simpson: "We live to make our own church a power in the land, while we live to love every other church that exalts our Christ." The founders of the league believed that greater good can be accomplished when the young people of each denomination are organized into a society of their own, this society being an organic part of the denomination itself, and that the cause of religion can be more effectively promoted by each church working in its own sphere and with its own machinery. The attitude of the league towards all other young people's societies is one of cordial fraternity and practical co-operation. It is believed that loyalty to one's own church need not and does not detract sympathy from sincere workers in all other churches.

The Epworth League thus organized was cordially and enthusiastically welcomed by the entire church. The bishops unanimously bade it "God-speed." College authorities gladly gave it endorsement. Presiding elders heartily welcomed it. The editors of our church papers gave it encouragement and inspiration. Pastors gave their prayers and enthusiastic advocacy to the plans and work of the league. From the beginning, the league enjoyed a most rapid growth. Within four years it reported ten thousand senior chapters, two thousand junior chapters and a total membership of over six hundred thousand.

In 1890 the Upper Iowa Conference adopted resolutions recognizing the Epworth League as one of the most important organizations of Methodism, believing that a society controlled

by the Methodist Episcopal Church is the best for our own young people, and pledging help in organizing chapters, increasing the enrollment of members, and adding to the efficiency of its work in all our charges.

The Epworth Herald is the official organ of the Epworth League. This paper has had a phenomenal growth in the list of subscribers, having secured over one hundred and twenty-five thousand.

Mission study classes and Bible study classes have been formed in many of the chapters, and the personal ideal before the members is "the highest type of a New Testament experience."

District conventions are held annually which serve to widen the knowledge, quicken the interest and intensify the zeal of the young people. Chapters are organized in nearly all of the charges of the conference, and the league enjoys the increasing confidence of pastors and churches. Its special mission is to secure the salvation and training for service of the young men and the young women of Methodism.

CHAPTER XI.

BIOGRAPHICAL SKETCHES

In this chapter are the biographical sketches of some of the representative men, both ministers and laymen, who have been foremost in planting and building Methodism in this beautiful state. In the ministry we have had many of the truest type of Methodist itinerants, worthy successors of Asbury and his co-laborers in the early days of American Methodism. Among the laity there have been multitudes of men and women of spirituality and self-sacrificing devotion, who gave the preachers a most hearty welcome to their cabin homes, shared with them a most generous hospitality, and like Aaron and Hur upheld the hands of God's servants as they toiled and preached and prayed. It is believed that generations to come will desire to know more of the lives of the leaders in the work of founding and building the church and conference.

Realizing the importance of making a wise selection, the writer requested six of the older members of the Conference to assist in the delicate task. The limits of this volume do not permit us to write of many others whom we knew and loved, "of whom the world was not worthy;" many of whom traveled large circuits with small pay and severe hardships, but possessing great courage and a dauntless faith they won many souls for Jesus Christ.

1. Ministers

JOHN C. AYRES.

John C. Ayres was born in Berks County, Pennsylvania, in 1804, converted in 1823 and admitted to the Pittsburg Conference in 1827. His relation as an effective Methodist minister,

first in Pittsburg, then in the Erie Conference from its organization, then in the Iowa Conference in 1854, and then in the Upper Iowa Conference from its organization, continued undisturbed for thirty-nine years. He was a delegate to the General Conference in 1840, 1848 and in 1860. The work of his life was largely pioneer work, commencing in the Pittsburg Conference in the earlier development of the work there. He participated in the organization of two conferences, and removed after his superannuation to Bristow, Kansas. His ministry was marked by gracious revivals. One of the most noted revivals in the history of Cornell College was during his pastorate at Mount Vernon in 1854-55. From 1855-59 he served as presiding elder of Davenport District, and from 1859-63 as presiding elder of Vinton District.

During the first twelve years of the Conference, from 1856 to 1868, Ayres was the ecclesiastic lawyer of the Conference. To him the book of Discipline was next to the Bible. None knew the Discipline better than he and none obeyed it more implicitly. The steadfastness and singleness of purpose which the apostle indicated when he said, "This one thing I do," was one of his marked characteristics. Possessed of a wonderful memory, his store of information was large and varied. His faith in God was the implicit faith of a little child, and he constantly grew in favor with God and man.

In 1868 he requested to be placed on the superannuate list, and the Conference adopted the following resolution:

"RESOLVED that the request of Brother J. C. Ayres for a superannuate relation be granted, and that we hold in grateful remembrance his long continued and undivided and valuable service, and assure him of our most cordial sympathy, and earnest prayers that the Lord whom he serves will abundantly sustain and comfort him and grant him restored health that he may again be identified with us in the effective work of the ministry."

After residing as a superannuate for nine years in Kansas, he returned to visit this Conference in 1876, at its session in Maquoketa. On entering the church at Maquoketa he burst into tears and exclaimed "For nine years I have preached in the 'dug-outs' of Kansas, and have not been permitted to enter a church until this morning." For over ten years he was totally blind, and yet he retained his mental faculties in full vigor to the last. In the last years of his life, when his strength would permit, the people waited on his ministry with gladness and profit, and the announcement that the blind old man would preach would gather a congregation from far and near. His last illness was painful but brief and his triumph in the final struggle unquestionable. It is believed that at his death, which occurred at Bristow, Kansas, July 13, 1899, he was the oldest preacher in the Methodist Episcopal Church, being in his ninety-sixth year of age.

WILLIAM FORNEY BARCLAY, D. D.

For thirty years Dr. Barclay was an active and useful member of the Conference. He was born in Ohio, grew to youth and manhood in Cedar County, Iowa, graduated from Cornell College in 1874 and was admitted into the Conference the same year. He was a faithful preacher, a helpful pastor, and a successful evangelist. He loved to preach the Word and his highest joy was found in leading men to the Savior whom he loved. To whatever church he was appointed he went with the zeal of a true evangelist. Without neglecting the other interests of the church he made the evangelistic work the supreme thing. He had a rich religious experience. His heart answered to the truth, and the truth gave him the freedom of a son of God.

His greatest success so far as men can judge was in his pastorate at Mason City. Soon after his going there a revival began and continued for thirteen weeks. Night after night for all those



DECEASED MEMBERS OF THE CONFERENCE

- | | | | |
|-----------------|-------------------|-------------------|--------------------|
| 1. S. C. Freer | 5. E. D. Lamb | 9. L. M. Pratt | 13. W. E. McCormac |
| 2. D. Sheffer | 6. J. W. Clinton | 10. W. N. Brown | 14. L. S. Keagle |
| 3. J. L. Kelley | 7. G. W. Brindell | 11. L. N. Green | 15. J. H. Rigby |
| 4. G. B. Bowman | 8. W. Montgomery | 12. W. E. Smedley | 16. E. S. Bargelt |

weeks he worked on, though every one thought his strength must yield to the strain. From this series of meetings he received into the church over three hundred members, many of them the most promising business men of that vigorous city. Then came the task of building the splendid edifice that will long stand as a monument to the zeal and leadership of W. F. Barclay.

After serving many of the leading charges of the Conference for twenty-seven years, he became conference evangelist and for three years did excellent work and was employed all the time.

The first sermon and the last sermon that he preached were at Mechanicsville.

During his last brief illness he was almost constantly preaching and praying and exhorting men to come to the Savior. The ruling passion was strong in death.

He died December 3, 1904, at his home in Cedar Rapids.

GEORGE B. BOWMAN, D. D.

George B. Bowman was born May 1, 1812, in North Carolina, began his ministry in Missouri in 1834 and was transferred from the Missouri Conference and stationed at Iowa City in 1841. Here he labored two years in the young capital city and built an excellent church. Then he was appointed to Dubuque for two years. From 1845 to 1847, he was presiding elder of Bloomington (Muscatine) District, and from 1847 to 1851 presiding elder of Dubuque District. In 1851 he was appointed pastor at Linn Grove Circuit, which included the present site of Mount Vernon. He was a delegate to the General Conference in 1848.

In the spring of 1852, he formed his plans for building an institution of learning at Mount Vernon. The movement was publicly inaugurated July 4, of that year. A site was secured, a building begun, and the institution was presented to and accepted by the Iowa Conference at its session in Burlington,

September 30, 1852. The building was completed and the school formally opened November 14, 1853.

In 1855 the Board of Trustees declared of him, "He has secured donations and made all the purchases of real estate and building material, made all contracts with the workmen, superintended the erection of the buildings, collected all the funds and paid all demands in person, from the commencement to the completion of the buildings." In 1858, when Dr. Bowman was compelled through ill health to resign the agency of the college, he reports the total value of resources of the college above indebtedness at \$98,000.00.

In accepting his resignation, the trustees expressed "their profound gratitude for his untiring industry and disinterested devotion to the upbuilding of Cornell College, and declared that he would be held in grateful remembrance by the friends of the school as long as the records of Cornell College shall endure."

Dr. George B. Bowman was a born leader of men. Without the culture of the schools, he was yet possessed of wide information, broad sympathies and magnetic personality. He was a man of profound convictions, unconquerable purpose, and strong imperious will. He knew men and was a man of affairs. He knew Jesus Christ and was well versed in the Bible. He was a tireless worker—he brought things to pass. Difficulties only stimulated him to greater effort. Defeat to him meant subsequent victory. Such was George B. Bowman who well deserves to be called the Father and Founder of Cornell College.

He was transferred to California in 1867 and died in San Jose, in 1888.

JOHN BOWMAN, D. D.

In 1862 after twenty-two years of service in the Genesee Conference, John Bowman was transferred to the Upper Iowa

Conference. He had filled some of the best charges in his old conference, in all of which many souls were converted and large accessions made to the church. He at once took high rank in the Upper Iowa Conference, and after serving full terms at Cedar Falls, Waterloo and Iowa City, he was two terms presiding elder on the Fayette and Cedar Falls Districts. One of the largest revivals in the history of Iowa City was during his pastorate. In 1872 he was a delegate to the General Conference.

He was superannuated in 1887 and died in 1903 at his home in Cedar Falls.

Dr. Bowman possessed a noble physical form, a warm and generous heart and a mind well stored with useful knowledge. He was always a genial, affable Christian gentleman. He understood and loved the doctrines of his church, and was both willing and able to defend them against the assaults of any opponent as occasion required. He made it a rule not to challenge to public debate on disputed doctrinal matters, but being challenged in the matter of design, mode and subjects of baptism and other theological questions, he engaged, according to his own account, in not less than eighteen public oral discussions.

While fraternal to all other Christian churches, he was without affectation devotedly in love with his own church.

His great energy of character, untiring perseverance, pleasing address, fine conversational powers, and a voice of great oratorical melody and compass, rendered him exceedingly popular as a preacher and by Divine blessing, made him eminently useful in the church.

As a superannuated and retired minister, he was a model in his local church home; until at last, full of years, respected, honored, and loved, he was, as a sheaf fully ripe, gathered into the garner of his Lord.

GEORGE W. BRINDELL.

George W. Brindell was born in Philadelphia in 1831, received into the Philadelphia Conference in 1850, and transferred to the Upper Iowa Conference in 1857. He was for many years one of the most useful and successful members of the conference. His appointments were Maquoketa, Clinton, Lyons, Dubuque, Vinton, Grace Church Waterloo, Fayette, Osage, Manchester, Iowa City, Toledo, Anamosa, Shell Rock and Eldora. He was a delegate to the General Conference of 1888.

Intellectually he was but an average preacher; and yet such was his heart power that he held excellent congregations. He laid especial emphasis upon the doctrine and experience of holiness. He excelled as a leader of social meetings. His emotions were easily stirred and his preaching and exhortations were, under the blessing of God, fruitful of blessed results. His health was always delicate, and yet was sufficient for the ordinary duties of the pastorate. To the last, even in waning health, he continued to work up to the full measure of his strength. On the last Sabbath of his life he was in his pulpit and read the hymns but did not preach, intending to preach in the evening. Evening came and he was not able to do so. The following Wednesday he was worse, and selected as the text for his funeral, "For ye are dead and your life is hid with Christ in God." About ten o'clock he repeated these lines:

"Happy if with my latest breath

I may but gasp His name,"

and a little past noon, April 14, 1897, his spirit ascended to be forever with the Lord.

HARVEY S. BRONSON.

H. S. Bronson was a native of Ohio, converted in Illinois and received into the Rock River Conference in 1842. After preach-

ing several years in that conference he served two years as missionary to the Indians on Lake Winnebago. In 1850 he came to Iowa and settled in Fayette County. He was one of the original members of the Upper Iowa Conference and at its first session was appointed presiding elder of Upper Iowa District.

He was a leader in the founding of Upper Iowa University and was for many years president of its board of trustees.

In 1861 he located and settled on a farm near Fayette. He was active in all public affairs, filled many local offices and served one term in the state Senate.

H. S. Bronson was one of the most widely known men in the region and held the esteem and love of all. During the later years he was accustomed to preach on his anniversary in the church at Fayette. His mental faculties were apparently undiminished up to the last. He died December 2, 1905, in the ninety-second year of his age, honored, loved and revered by all who knew him.

WILLIAM BRUSH, D. D.

For fifteen years Dr. Brush was a leading spirit in the Conference. For nine years he was president of the Upper Iowa University and for four years presiding elder of Charles City District. He was a member of five sessions of the General Conference, namely, 1868, 1872, 1876, 1880 and 1888. Of the forty-four years of his ministry, thirteen were spent in the pastorate, eleven as presiding elder, eighteen as college president, one as United States Consul at Messina, Italy, and one year with broken health waiting his discharge.

Dr Brush was a man of great power. He was quick and clear in his intellectual perceptions, accurate in his statements and logical in his conclusions, broad and generous in his sympathies, magnetic in temperament, his language simple yet cultured and elegant, his appeals intensely earnest and spiritual; he was indeed

a power in the pulpit, his eloquence at times rising to heights that seemed to sweep everything before it. As a debater, he was clear, forceful and courageous, fearing not to face any antagonist. His magnificent voice and splendid physique secured complete attention in any assembly however large or excited. As a pastor he was faithful and industrious, his friendships were sincere and unvarying and the humblest man could approach him as readily as the most distinguished.

He died April 29, 1895.

J. B. CASEBEER, D. D.

J. B. Casebeer was received on trial into the Iowa Conference in 1859 and was transferred to the Upper Iowa Conference in 1864. He was Captain of Company D, Twenty-fourth Iowa Infantry during the years 1862 to 1864, and shared in the hardships and privations of that heroic band until, wounded by the explosion of a shell, he was compelled to resign.

From 1864 to 1888 he served some of the leading charges of the Conference. He was a faithful soldier of the cross, as he had been a faithful soldier in the service of his country. As a minister he excelled in revival work, and great numbers were converted and brought into the church through his efficient labors. As a preacher he was sound in doctrine, persuasive in manner, earnest in spirit, delivering his message from a warm heart of deep sympathy and Christian love. He possessed rare genius in conducting the social services of the church, and manifested great power in the field of evangelistic effort. As a platform speaker he was bright and entertaining, and in demand for public addresses in the temperance reform and at the gatherings of grand army men. His continued years of labor in the ministry in connection with the wounds received while in the army, finally shattered his once vigorous and strong constitution.

Though unable to converse during his last illness, his friends have the assurance that the Savior whom he had so long and so often recommended to others was with him to the end, and in the triumph of faith he went to the great company "who stand without fault before the throne."

He died December 18, 1889, at Cedar Rapids.

LYMAN CATLIN.

Lyman Catlin was a model man, a successful teacher and a useful minister. He was born at Phelps, New York, in 1814 and at eighteen years of age was converted and united with the church. He was educated at Genesee Wesleyan Seminary, removed to Illinois and became a professor in Rock River Seminary at Mount Morris. Later he removed to Maquoketa, Iowa, and entered into business. In 1865 he was admitted into the Upper Iowa Conference and for twenty-three years he served faithfully the charges assigned him. As a citizen he was alert, intelligent and conscientious; in the social circle he was charming and attractive; as a business man he was the soul of honor; and as a pastor he was faithful and true. He died in Waterloo in 1892, aged seventy-eight. The memory of his life is an inspiration to all who knew him.

JOHN W. CLINTON, D. D.

John W. Clinton was born in Ontario, Canada, February 10, 1831, and graduated with honor from the Toronto Normal School. After teaching fifteen years, he was admitted into the Upper Iowa Conference in 1866. He very soon rose to a leading position in the Conference, was appointed to the largest churches and usually served the full pastoral term. He was an able preacher and excelled as an expounder of the Bible. He was a ready platform orator and was in demand for lectures and addresses on civic, educational and political topics, in which he never voiced an

uncertain sound on the moral issues of the day. His genial, kindly disposition, coupled with an accurate knowledge of human nature, tact and energy, rendered him an excellent pastor. Whether as business man, teacher, pastor or preacher he most excelled, is hard to tell. He served one term as presiding elder of Decorah District, was conference secretary from 1873 to 1879, and delegate to the General Conference in 1884. As a church dedicator he had few peers in western Methodism, having officiated at the dedication of seventy-five churches, in which he raised more than \$300,000.00. He never failed to secure the amount asked for.

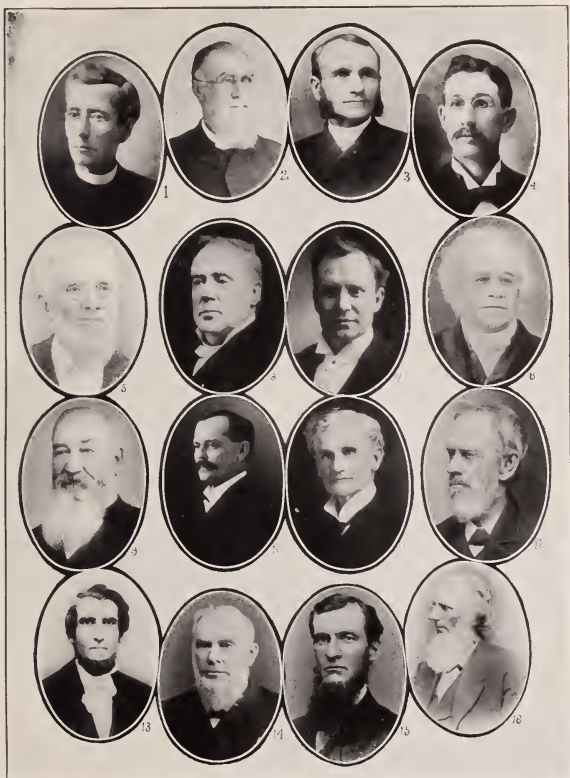
For twenty-five years he was a trustee of Cornell College, and for many years a trustee of Upper Iowa University.

His last sermon was preached less than two weeks before his call from labor to reward. Even on his death bed his heart and mind were full of plans for the advancement of the cause he so much loved. When at last he knew he must go, he said, "It is all right. The workman falls but the work goes on." He died at Vinton, Iowa, January 20, 1894 and was buried in Hampton.

ANDREW COLEMAN.

In the list of appointments of the Upper Iowa Conference in 1856, appears, "Andrew Coleman, Presiding Elder of Iowa City District."

He was born in West Virginia, April 5, 1799, and died in Oskaloosa, Iowa, May 4, 1881. He entered the ministry of the Pittsburg Conference in 1825. After seventeen years of successful labor in that conference, he was in 1842 transferred to the Rock River Conference, which then included Iowa as a mission field, and stationed in Dubuque. After that time his interests and labors were constantly identified with this state. He was an original member both of the Iowa Conference in 1844, and of the



DECEASED MEMBERS OF THE CONFERENCE

1. J. S. McCord
 2. J. M. Ferris
 3. E. K. Young
 4. B. D. Smith

5. S. W. Ingham
 6. C. F. McLean
 7. W. S. Craft
 8. S. Y. Harmer

9. R. W. Keeler
 10. S. T. McKim
 11. S. W. Heald
 12. H. S. Bronson

13. S. M. Fellows
 14. R. Ricker
 15. R. W. Peebles
 16. H. W. Reed

Upper Iowa Conference in 1856. He continued in the active work of the ministry until 1871, filling some of the most responsible positions in the Conference and served eleven years as presiding elder, always with fidelity and success.

He was a devoted minister of Christ and preached with great fervor and effect. He communed much with God in secret prayer, and was very conscientious in reading and treasuring up the Word of Life. His sermons and prayers all gave evidence that he had been with Jesus on the mount of blessing and learned of Him.

On the occasion of his superannuation, the Conference adopted the following:

"WHEREAS, Our revered and greatly beloved brother, Andrew Coleman, who has labored in the itinerancy for fifty-six years, with great usefulness, cheerfulness and self-sacrifice, is about to retire from the active work, therefore

"RESOLVED, That we view his retirement in tenderness and in tears, and while he may not share the toils of our heads and hands he shall ever hold a dear place in our hearts.

"RESOLVED, That while we revere the hoary head as a crown of glory, even more do we appreciate the sweetness of feeling with which in his advanced years he has ever encouraged the younger members of the Conference, and though his voice calls for further toils and conflicts, that voice is drowned by our unanimous acclaim: 'Well done, good and faithful servant.' Soon the Master will add, 'Enter into the joy of thy Lord.' "

For ten years Father Coleman resided in Oskaloosa, Iowa, loved and honored by a large circle of friends. He was one of the fathers who "grew old gracefully, gratefully and lovingly." His words of flame and tears of joy at the sessions of our Conference were long remembered. Of him, his last pastor, Reverend Dr. Cox, of Iowa Conference, writes:

"His piety was sincere and unaffected, his Christian sym-

pathies were broad and active, his zeal ardent to the very last. Cherishing a warm love for the Church of his life-long service, his catholicity of spirit yet made him eagerly interested in every movement and enterprise of the church at large. He was in labors abundant, visiting from house to house, and occasionally preaching as opportunity offered, and carried 'a sweet attractive kind of grace' into every circle he entered. He was eminently a godly man, of prayerful spirit, a devoted student of God's word, and a constant and interested attendant upon the public services of the church. He died as he had lived, 'in the Lord,' and his works follow him."

JACOB G. DIMMITT, D.D.

Jacob G. Dimmitt was born at Harpers Ferry, Virginia, March 1, 1806. He went when a child with his parents to Ohio. He was converted when fourteen. In 1839 he was admitted to the Ohio Conference, and traveled Georgetown circuit. One of his first and most pleasant resting places was the home of Jesse R. Grant, the father of Ulysses S. Grant, afterwards President of the United States. Ulysses, then a boy, was always delighted to see him.

In 1850 Brother Dimmitt came to Iowa. From 1852 to 1855 he was presiding elder of the Dubuque District, which then included Davenport and Muscatine and intervening territory. From 1862 to 1864 he was presiding elder of the Iowa City District. In 1852 and in 1856 he was a delegate to the General Conference. In 1869 he was transferred to the Des Moines Conference and appointed presiding elder of the Des Moines District. Brother Dimmitt was a man of commanding presence and of unusual natural endowments. To these were added the culture and courtesies of the Christian gentleman. His nervous organism was of the finest texture, well suited to his soul. He excelled as a pulpit

orator and his quarterly meetings were of unusual interest. When serving as presiding elder, he was always remarkably considerate of young men. His wise counsels and steadfast support in their peculiar difficulties never failed. In later years, one of his favorite texts was: "Here we have no continuing city, but we seek one to come." Visions of the heavenly city rose before him and his hearers as he preached from these words, and then with tremulous voice he would sing,

"How can it be, thou Heavenly King,

That Thou shouldst me to glory bring?"

His favorite hymn was: "There is a fountain filled with blood," and in singing it his soul would exult. His faith and experience shone forth most brightly in the closing hours of his life.

He died in the city of Des Moines, November 20, 1872.

SAMUEL M. FELLOWS, A. M.

S. M. Fellows was principal of Iowa Conference Seminary and president of Cornell College from 1853 to 1863, thus giving to this institution ten years of service.

Previous to coming to Mount Vernon, he had been for thirteen years student, professor and principal of Rock River Seminary at Mount Morris, Illinois. Honorable R. R. Hitt, Congressman from Illinois, and former student at Mount Morris, thus writes of him:

"He was a diligent, acute, accurate student and his personal character was admirable. For many years he filled the position of professor in the Rock River Seminary with singular success and usefulness. In nothing did he hold aloof from any good work or influence among the students. It is the fortune of few men in this world to exercise so wide and prominent an influence."

United States Senator, S. M. Cullom, another of his students, thus writes:

"I regard Professor Fellows as one of the best men I ever

knew. I said it when I was under him at school, and now that I am over seventy years of age, I say it now. He was strong, honest hearted, full of kindness and a splendid teacher. I followed him to the end of his days and mourned when he died."

The Reverend Dr. D. H. Wheeler, a student and associate both in Mount Morris and Mount Vernon, thus writes:

"I have through all these years a clear vision of a man sweet-spirited, pure-minded, of fine executive ability, a rarely qualified teacher, a patient sufferer, a tireless worker, a model friend, and I revere his memory. If we erected altars to our dead, I would say my prayers often before one inscribed 'Samuel M. Fellows.' "

Of his work in Cornell College, Colonel H. H. Rood, a former student, writes:

"President Fellows seemed selected by Providence to give to Cornell the spirit which has actuated her during her entire career. He was a man of high personal character, modest, firm, just and far-seeing. Overwhelmed at all times with the details of the great work he had undertaken, he still found time to read and study, and ever brought into the class room, the lecture room and the college chapel, fresh thought clothed in simple but beautiful language. Fortunate indeed is it that the spirit he planted has never changed; and he who would understand what the Cornell of to-day is, must carefully study what the Cornell of that day was."

President Fellows was an almost constant sufferer from asthma for over twenty years, but he never uttered a word of complaint. Always patient, cheerful and happy, he contributed largely to the happiness of those around him.

On Friday evening, the day after commencement, June 26, 1863, after bidding farewell to his family, he sank quietly and peacefully to rest.

SWEENEY C. FREER.

One of the original members of the Conference was S. C. Freer. He was born in New York in 1818, came to Iowa in 1856 and became at once an active member of the Conference, serving in LeClaire, Camanche, Tipton, Vinton, and Independence. He was presiding elder of Vinton District from 1864 to 1868, when the country was new, settlements scattered, rides long, streams unbridged. It became necessary sometimes to take his buggy apart and convey it and harness across streams in skiffs and to swim his horses to the opposite bank. In all his relations and work, he was discreet in judgment, correct in practice and conscientious in motive. On all occasions he exemplified the dignity of his calling and the sweetness of the spirit of his Master.

After his superannuation, during all the years of release from direct ministerial responsibility, he was loyal to the church and her ministers, regular in his attendance at her services, liberal to all her benevolences, and ready to share in revival work.

He left many bright and hallowed influences which have continued to bless the living for many years. Truly he was "diligent in business, fervent in spirit, serving the Lord," and the hundreds of precious souls that were guided by him to the fold of Christ shall at last with him "return and come to Zion with songs and everlasting joy."

He died at his home in Vinton, November 15, 1883.

I. K. FULLER.

Dr. Fuller was a native of Massachusetts. In early life he removed to New York, then to Indiana, and in 1855 came to Mechanicsville, Iowa. He was received into the Conference in 1857 and for twenty years he was a faithful and useful member. His standing in the Conference is indicated by the charges he served, viz., Springville, Sioux City, Dubuque, Marshalltown, McGregor,

Iowa City, Davenport, Iowa City District, DeWitt and Waterloo. He was an able preacher, a sympathetic pastor, and a good man. He was not permitted to give any last testimony respecting the value of faith in Christ; but the patient cheerfulness with which he bore the pain and weakness of his last sickness, was a better testimony than any last words of ecstasy could have been.

He had learned to suffer as well as to do the will of his Father in heaven. He declared, shortly before his death, that "The last year has been the best of my life."

He died June 17, 1878, at his home in DeWitt.

JAMES GILRUTH.

James Gilruth was one of the most remarkable characters in early Methodism. He was a son of Scotch parents and was born on the Virginia side of the Ohio River in 1793, and was taken with his father's family to Scioto County, Ohio, in 1797. There he was trained in all the experience of backwoods life. For years their meal came from the hominy block or handmill, the forest affording an abundance of meat, and the river a never failing supply of fish. For music, they were often serenaded by the hooting of owls and the howling of wolves through the night and the gobbling of turkeys in the morning. For years they had no schools, no preaching, no religious meeting of any kind; and James was ten years old before he heard a sermon or saw an ear of growing wheat.

In 1819 he was converted and received into the Ohio Conference and for thirty years he traveled in that conference, sometimes on circuits or stations, then on extensive districts as presiding elder. He faithfully served the church through storms, mud and ice, swimming streams, often preaching in dripping clothes, never missing an appointment in fourteen years. He had a most powerful physical frame, and in his prime he hardly knew what sickness was. As to his strength, during many years it was doubted whether his equal could be found in Ohio, and

woe be to that intruder at camp meeting who was fastened within his clutches. Repentance or submission was the only remedy and the poor victim knew it, for Gilruth's courage was equal to his strength.

As a Bible student he had few equals, as indicated by the character of his sermons and by the correctness of his quotations. For many years in his old age he was a member of the Upper Iowa Conference, but lived on his farm near Davenport. He was a man of rough exterior, but possessed of a manly, honest heart. It can be truthfully said of him that in early life he chose God as his portion, devoted the best part of that life to His service, received His approval in death, and went to his home and reward in heaven. He died June 2, 1873.

SAMUEL Y. HARMER.

In size and appearance, "Father Harmer" resembled a patriarch of old. He was born in Pennsylvania in 1809. After fourteen years of service as a local preacher, he came to Iowa and was admitted into the Conference in 1857. He was pre-eminently a revivalist. The pentecostal fire seemed to fall on the people as he gave utterance to words from the Scripture. He was always in demand for revival services and camp meetings. During his active ministry, his beaming countenance was always wreathed in smiles and his kindly voice freighted with good words. Hundreds were led to Christ through his instrumentality.

It is said that the famous hymn, "In the Christian's Home in Glory," was composed by him in twenty minutes, in 1856.

He was superannuated in 1880. His mental powers failed rapidly, but when he did not know wife or children, he was asked if he knew Jesus, and quickly responded: "I have known Him well for lo, these many years, and he has never forsaken me."

On March 26, 1884, he fell asleep in Jesus.

SAMUEL WOODWARD HEALD.

Dr. Heald was a native of Baltimore, Maryland, born in 1842. He was received on trial into the Upper Iowa Conference in 1867, and continued his ministry without interruption for thirty-six years. During this time he served the following charges: Blairstown, Janesville, Nashua, Mason City, McGregor, Marshalltown, Davenport 14th Street, Cedar Falls, Mount Vernon, Fayette, Maquoketa, Anamosa, Tipton, Cresco and Osage.

For twenty-three years he was secretary of the Upper Iowa Conference, without competitor and usually elected by acclamation.

He was a delegate to the memorable Cleveland convention which founded the Epworth League. Not only in his own thought but in that of others, it was both a privilege and an honor to participate in the deliberations of this convention, and to aid in launching so great an enterprise. He was a delegate to the General Conference in 1892.

Dr. Heald was a devoted pastor, a zealous seeker after souls and a gifted preacher. In deportment he was always a gentleman, cheerful, generous and kind, the life of any social circle he chanced to come into. He was kind and considerate in deed and manner and delightfully courteous. He was a lover of humanity. Childhood always caught sunshine from his face. He adapted himself to every age and class in the true spirit of a representative from the Court of Heaven.

He was a Methodist by intuition, loving the doctrines, discipline and usages of his chosen church; and yet so broad in his charity that he was loved by all Christian people wherever he served as pastor.

In personal appearance and manner, Dr. Heald was unusually prepossessing. He had a finely molded head, always graceful in poise, expressive features well nigh classic in outline, in-



DECEASED MEMBERS OF THE CONFERENCE

- | | | | |
|-----------------|------------------|------------------|-------------------|
| 1. T. C. Golden | 3. A. J. Kynett | 5. Landon Taylor | 7. Andrew Coleman |
| 2. Isaac Newton | 4. Jacob Haymond | 6. J. G. Dimmitt | 8. O. D. Bowles |

dicating a mentality fine and strong, and a well built, symmetrical body. His voice was clear and musical and under complete control. All these qualities were consecrated to the work of God and the service of men.

He believed in, possessed and quietly advocated the advanced views and experiences of Methodism.

In the home he was intense in feeling and affection, rendering his domestic relations most charming.

His last illness was brief and his death sudden. One of his last utterances was, "I am so glad I have spent my life trying to make men better."

He died at Osage, September 7, 1903.

HORATIO W. HOUGHTON.

H. W. Houghton was born at Springfield, Vermont, in 1812 and was admitted into the Providence Conference in 1844, where he labored thirteen years. In 1857 he became a member of the Upper Iowa Conference and rendered excellent service for eighteen years, eight of those years serving as presiding elder. In 1879 he received the relation of superannuation.

He was a good preacher, safe administrator, and the warm friend and wise counselor of the young preachers who came under his influence.

He died at Lansing, October 1, 1904.

D. NELSON HOLMES.

D. N. Holmes was transferred from the Genesee Conference to the Iowa Conference in 1852. He was an original member of the Upper Iowa Conference and continued in service until his superannuation in 1874. From 1858 to 1862, he was presiding elder of the Fort Dodge District, and in 1868 was a delegate to the General Conference. He was a genial yet devoted man, welcome in every home, especially fond of children, and an able min-

ister of the word. He gave thirty-two years of earnest toil, much of the time on the frontier, to the cause of Christ. The thirteen years of superannuation were usefully spent in the communities where he lived. He loved the house of God and took delight in the services of the sanctuary.

He was ready for the final change, and passed away like a weary one dropping off into a refreshing sleep. He lived right and therefore he died right. He died August 2, 1887.

SOLOMON W. INGHAM, SR.

S. W. Ingham was born in Dryden, New York, in 1812. In his early boyhood his family removed to Indiana. He was licensed to preach in 1838, and in 1840, with his young wife, he came to Columbus City, Iowa. In 1841 he was admitted to the Rock River Conference, which then included Iowa, and was appointed to Marion Circuit. The next fall he drove from Marion to Chicago in his buggy to attend the Conference and was returned to Marion. As a pioneer itinerant preacher his work was chiefly along the Cedar River from its mouth to the Minnesota state line.

S. W. Ingham was a quiet but persistent worker, never failing to witness gracious revivals on the work of which he had charge. He was held in universal esteem wherever known. For several years preceding his death, he was an invalid, but never did he lose his strong faith in God, or his interest in and zeal for the work of the church in which for sixty-three years he had been a faithful minister, a devout and earnest worker. His end was peaceful and triumphant. He found the Christ whose gospel he so long had preached, faithful to the end. As a weary child he gave himself to the everlasting arms and went to sleep. He entered into rest, February 15, 1901.

RICHARD W. KEELER, D.D.

One of the strong men of the early Conference was R. W.

Keeler. He was born in New York in 1824, converted at thirteen, and in 1845 was received into the New York Conference. In 1856 he was transferred to Iowa, becoming an original member of the Upper Iowa Conference and was stationed at First Church, Davenport. In 1857 he was elected president of Cornell College where he served two years. In 1859 he became principal of Epworth Seminary where he labored five years. For eleven years he served as presiding elder, and for nine years was secretary of the Conference. In 1884 he became Dean of Theology in Central Tennessee College, which position he occupied for six years, and for three years he was lecturer on the English Bible in the Upper Iowa University. He was a delegate to the General Conferences of 1860, 1864 and 1872.

In all respects Dr. Keeler was a large man. Commanding and impressive in his personal appearance, he was possessed of intellectual gifts that were equally commanding and impressive. He was a man of large thoughts, large conceptions and large sympathies. In the days of his strength he was a preacher of great power. His breadth and reach of thought were a great intellectual stimulus to his hearers. Added to this was the deep spiritual and evangelical character of his preaching. He was a close and devout student of the Bible. His mind was saturated with Biblical truth and thought, which pervaded all his pulpit utterances. In all his work as pastor, presiding elder, and teacher, he prayerfully sought for himself and his beloved church the illumination and guidance of the Spirit of God. And to the service and work of the church, he gave the full measure of his love and the best qualities of body and mind. At his own request he was granted a superannuation in 1895, and took up his residence in Des Moines where he continued to reside until his death in 1899.

In his last sickness he was patient and uncomplaining. He looked forward to his approaching dissolution as the coming of

a great deliverance, and was often heard to pray, "Lord Jesus, come quickly." At length the change came and the redeemed and released spirit entered into its eternal victory.

ALPHA J. KYNETT, LL.D.

Dr. Kynett was born in 1829 at Gettysburg, Pennsylvania, and came with his father's family to Iowa in 1842. In 1851 he was admitted into the Iowa Conference and became an original member of the Upper Iowa Conference in 1856. In the early sixties, prompted by the financial embarrassment that had overtaken many of the churches, he began to work out the problem of the church extension society, first in his own Conference and later in the general church. In the General Conference of 1864, by his energy and skill, though a new member in that body, he so set forth the merits of this cause as to secure its adoption.

In 1867 Dr. Kynett was appointed by the Board of Bishops, Corresponding Secretary of the Board of Church Extension, and for nearly thirty-two years, as an executive officer, he conducted its affairs with pre-eminent ability. He had the unique distinction of creating a great benevolent society which grew and prospered under his own supervision through all these years until it had aided nearly 11,000 churches with donations and loans, aggregating almost six and one-half millions of dollars. To preserve sacred the *Loan Fund*, the creature of his own brain, and to guard all the funds of the Board of Church Extension was the life work of Dr. Kynett. It was often his painful duty to stand up against the popular demand that he should disregard the laws of administration or the sacredness of trusts, in order to help needy and distressed cases, and sometimes, alas, he stood almost alone. But his unflinching fidelity inspired the confidence of multitudes of the givers of Methodism, who intrusted money liberally to so careful a management. He stood as a sentinel, in sunshine and storm, one of the most heroic figures in Methodism.

Dr. Kynett was an active and potent factor in every great question that stirred the church. A tower of strength for lay representation in the General Conference, he carried the principle to its logical conclusion in strongly advocating equal lay and ministerial representation, with women as equal participants with men.

He was also in the forefront of the great spiritual movements of the time. Nothing of great moment to the church or society escaped him. He was an ecclesiastical statesman.

Among the great reforms of the day, Dr. Kynett was especially interested in that of temperance. For many years he was the chairman of the committee on temperance, appointed by the General Conference. He was also one of the founders of the American Anti-Saloon League. In his last great speech at Harrisburg he was still rallying the church for her great mission for temperance and humanity.

Dr. Kynett's leadership in our Conference, which was won in early manhood, remained potent and useful to the last. He never assumed leadership; but it was always spontaneously accorded to him. He never lost his keen personal interest in the members and work of the Upper Iowa Conference; and the Conference never waned in its love and admiration for him, as shown by its electing him to nine successive General Conferences, almost always at the head of the delegation. This was simply an expression of their appreciation of his noble character and magnetic leadership, and of what they believed best for the Conference and the church.

God made Dr. Kynett on a large pattern. A large head set upon broad shoulders, a full face, a clear eye, and a manly bearing, made him a very distinguished figure in any company.

At the time of his death, he seemed to be at the zenith of his full-orbed usefulness, and there were sincere mourners in every state and territory, and in the obscure places beyond the moun-

tains and beyond the seas. But there was joy in heaven, for a great hero had received his crown. He died February 23, 1899.

EDWIN D. LAMB.

Edwin D. Lamb was a native of New York. He was admitted into the Genesee Conference in 1852, came to Iowa in 1855, and was received into the Iowa Conference and appointed to Janesville. In 1856, by request, he was returned to the same circuit. He died August 19, 1857, at the early age of twenty-seven, in the morning of his usefulness. Of his sickness and death his wife writes:

"All through his sickness he manifested a strong trust in the Savior and said he was ready to go; but still he wanted to live for the sake of his family, and to labor for the church of Christ. As the end drew near he became exultant—every breath was spent in praise. He died with glory, hallelujah upon his lips."

This was the first death in the Upper Iowa Conference. More than one hundred have since joined him in the better land.

SIMON A. LEE.

S. A. Lee was a native of Ohio, born in 1829. He was received into the North Ohio Conference in 1851 and labored there five years. In 1856 he came to Iowa, attended the first session of the Upper Iowa Conference and arranged to be transferred and stationed at Dyersville. He afterwards served at Rock Dale, Fayette, Andrew, Bellevue, Vinton, West Waterloo, Toledo, Independence, Cedar Falls District (three years), Waterloo, Marshalltown, Marion, Tipton, Belle Plaine, Tama, Clarence and Montour.

He was a successful pastor: revivals were frequent and extensive, churches and parsonages were built and improved, and the churches uniformly prospered under his labors. As a preacher, he was clear, sound and practical; he aimed not at display, but

only to win souls for Christ and build them up in Him. In all his work he was conscientious and painstaking. He was a lover of learning, and his motto as he himself wrote was, "to learn something every day." He was a warm supporter of the public schools and higher literary institutions, and uniformly urged young people to secure their advantages.

As a pastor he was kind and sympathetic and was a welcome guest in every family; as a man he was genial and pleasant; as a Christian, faithful and true. Thousands have thanked God for the good he did them by his private and public ministrations. His religious experience was always bright, never more bright than during his last brief illness. Not a cloud or doubt or fear troubled him. His unflinching trust was in Christ and he frequently said, "It is all right." He died in Toledo, January 6, 1895.

JOSEPH SMITH McCORD, D.D.

Dr. McCord was born in Washington County, Illinois, in 1849. He graduated from McKendree College in 1869, was admitted into the Central Illinois Conference in 1876, transferred to the Upper Iowa Conference and stationed at Davenport in 1884. In 1888 he was stationed in Dubuque; in 1892 returned to Davenport; and in 1895 appointed to Iowa City where he served five years.

Dr. McCord was a manly man, of unquestioned integrity, sincere to the bottom of his nature. No one who grasped his hand and looked into his eyes ever feared to trust him implicitly, and no man's trust was ever betrayed. It was the man beneath the minister which commanded the universal respect, knowing no church lines, which was accorded him in the communities where he lived.

As a preacher, Dr. McCord was simplicity itself. He had a passion for clearness, and a rare faculty of attaining it, whatever his thought might be. He once said: "The real labor of

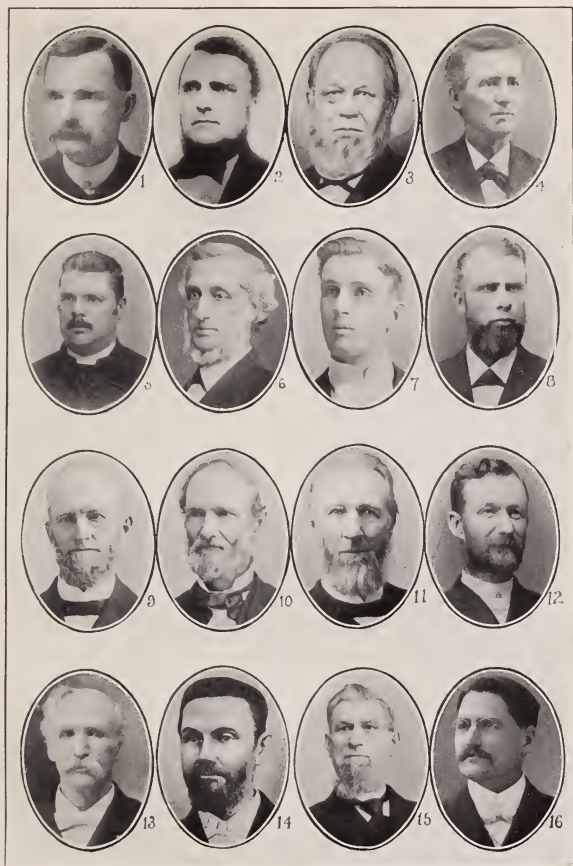
my preparation is that I may make it so plain a child cannot miss it." His delivery was full of persuasiveness, and when preaching he often seemed just a friend pouring into the heart his deepest meditations about the "deep things of God."

As a pastor he possessed the rarest insight into human nature, coupled with the most exquisite tact in dealing with men. His was peculiarly a personal ministry, and these were among the qualities which made it so successful. He touched and influenced the lives and hearts of men in a very unusual way. And yet his work did not rest on his own personality; it was founded on the Rock, Christ Jesus.

Though a sufferer for years, he wrought as a pastor continuously and successfully, resolutely combating the counsel of those who felt it would be better for him to seek rest. What this must have cost him, no one knew from his lips, until delirium came; then through the long hours of the night, the watchers at his side heard the weary heart give out its cry, and he would plead for rest. At last it came, March 30, 1901, and in its slumbrous arms he was lifted into the presence of God.

JOHN S. MCINTYRE.

J. S. McIntyre was born in Ireland in 1847 and came with his parents to America in 1848. He graduated from Cornell College and Garrett Biblical Institute, and was received into the Upper Iowa Conference in 1878. After his ordination he studied law and was admitted to the bar in 1882, and to practice before the Supreme Court of the state in 1883. He possessed rare elements of character. His heart was as tender as a mother's. He was reluctant to believe evil of any and always discovered something commendable in every one. Not only was he a man of strong convictions, but he possessed the courage to assert them. He was fearless in the fight against all manner of evil, but espec-



DECEASED MEMBERS OF THE CONFERENCE

1. Alonzo Camp
 2. W. R. Howe
 3. Nathaniel Jones
 4. R. Norton

5. A. H. M. Edwards
 6. H. Warner
 7. T. S. Metcalf
 8. J. F. Wilcox

9. C. H. Taylor
 10. W. H. Miller
 11. U. Eberhart
 12. W. F. Bacon

13. P. W. Gould
 14. S. A. Lee
 15. L. S. Cooley
 16. A. A. Mason

ially against intemperance. His entire life was devoted to God. He was a strong preacher, a faithful pastor, and an untiring worker in every position to which the church called him. No one can study his life without being impressed that for him "to live was Christ."

For several days before his death, he talked with his wife concerning the interests of the charge, directed her as to the future care of the children, selected the hymns for his funeral. He closed his eyes and fell asleep in Jesus, January 30, 1892.

SYDNEY T. MCKIM.

S. T. McKim was born in Hockingport, Ohio, in 1850, converted while a student in the Ohio University at Athens, and was received on trial in the Upper Iowa Conference in 1876. As a preacher he was instructive and Biblical. No home was too remote or too humble for him to enter if he could comfort a burdened heart, wipe away a tear of sorrow, or help a struggling soul to Jesus. He was a careful and tireless worker, looking to all the details of his work as a Methodist minister. As a man and a citizen, he was honest, loyal, and true. In the home he was best loved, for there he was best known. It was written of him after his death, that he was "one of the most tender hearted, thoroughly honest, most conscientious and godly men that ever occupied a pulpit in Traer." He died in Traer, July 9, 1905.

ISAAC NEWTON.

Isaac Newton was born in Bristol, England, in 1816. He was trained and confirmed in the Church of England. Not being satisfied as to his salvation, he at one time took a whole candle and went into his bedroom, lighted it and said he would stay upon his knees until it was burned up, seeking salvation at the hand of the Lord. Soon the blessing came as a flash of light from the throne. After his conversion he joined the Wesleyan Methodist

Church. He came to America in 1849, and was received into the Iowa Conference in 1851, and was therefore an original member of the Upper Iowa Conference. For twenty-seven years he labored efficiently, two years as the presiding elder of Anamosa District.

He was a good preacher and many were converted through his preaching. During the twenty-one years of his superannuation, to the limit of his ability, he lovingly worked and prayed for the building up of the church. He was always cordial in receiving the pastor, was never a hindrance to him. His influence in the home and community was a constant benediction. He was conscious and triumphant in his last illness. At the very last he said to loved ones: "I am glad to see you. This is my last day. I am dying, good-bye."

He died in Farley, September 3, 1904, in his 89th year of age.

RODERICK NORTON.

Roderick Norton came to the Upper Iowa Conference by transfer in 1860 from Erie Conference and for twenty-two years filled some of the best charges, including Clinton, Marion, Cedar Falls, Mount Vernon, Manchester, Osage and Fayette. His ministry was always accompanied with great revivals. This was especially true at Fayette and Mount Vernon. Indeed the conversion of souls bore constant witness to the genuineness of his mission and to the uninterrupted divine blessing upon it. He believed implicitly in God and in his word, in Christ and His salvation, in the resurrection and in the life after death. By this faith he conquered, not only in death but in life. In all his ministry he presented the scheme of salvation, not as a theory to be proved, but as a fact to be accepted. He saw right and duty so clearly that motives of expediency had no power.

While pastor at Fayette he served also as president of the Upper Iowa University. During his presidency, public confi-

dence was restored, the financial status greatly improved, the number of students quadrupled and the school placed on a firmer basis.

In his relations as pastor, teacher, friend, he was generous of time and service. He was in the world not to be ministered unto but to minister. His qualities of heart drew men's affections. His intellectual power drew their admiration. He preached with the eloquence of great thoughts and strong emotions. He loved books and read the best authors. For twenty years he was an influential trustee of Cornell College. His life indeed was filled with usefulness. When death came, it had no terrors. On September 30, 1883, he "fell asleep," painlessly and quietly as a little child. When near his end he said: "Whether I live or die, all is well."

W. FRANK PAXTON, D.D.

Dr. Paxton was born in 1835 in Gettysburg, Pennsylvania, graduated from Pennsylvania College in 1856, was professor in Baltimore Female College for two years, then came to Iowa and, in 1858, was received into the Upper Iowa Conference. He served the following charges: Cedar Rapids, Cedar Falls, Osage, Floyd, Bellevue, Maquoketa, 14th street Davenport, and Mason City. For twelve years he was presiding elder, serving the Fayette, Davenport and Decorah Districts, each a full term of four years. In 1889 his health suddenly and permanently failed. He superannuated and removed to San Francisco where he died in 1894.

As a preacher he was clear in his thought, neat in rhetorical style, tender in his manner and frequently deeply sympathetic. He was never boisterous, but was deeply in earnest. He was a man of affairs and made a very efficient executive when entrusted with that responsibility. His ministry was highly useful to the church and to his fellow men. In his last days he said: "It is

glorious to preach the gospel, and I had hoped to live a few years longer to work for Jesus." To his wife he said: "Oh, I wish you could see what I do. Heaven is opened, I see the throne of God, and there is a place for me."

He was a valuable and successful worker, a loyal and true Christian minister, useful in life and triumphant in death.

ROBERT W. PEEBLES.

R. W. Peebles was a native of New York, and in 1862 was received into the Oneida Conference. In 1871 he came to Iowa and was admitted into the Upper Iowa Conference. His charges were, Ackley, Vinton, Mount Vernon, Fayette, Mason City, Dubuque District, and Marion. After retiring from active work he removed to Vancouver, Washington, where he died May 4, 1900.

R. W. Peebles was a Christian gentleman, a student, an able minister, and an honest, upright citizen. He was endowed with large social qualities, which made him a coveted guest in the social circle. His genial, gentle Christian spirit made him a great favorite among his people and upon his charges, while his pulpit utterances "fed the flock of God."

His pastor at Vancouver wrote: "His occasional sermons preached in his church were earnest, thoughtful and spiritual, and two weeks before he died, while he was leading the congregation in morning prayers, a most gracious and wonderful baptism of Divine power descended upon the people."

He was a good man full of the Holy Ghost and of faith, and having finished his course with joy, he rests from his labors.

HENRY W. REED, D.D.

H. W. Reed was born in New York in 1813, admitted into the New York Conference in 1833, transferred to the Illinois Conference in 1835 and stationed at Dubuque, Iowa. Here he found the log meeting-house erected a year before, but no parsonage.

With his own hands he prepared a rude cabin which became a home for himself and young wife. During the first winter a babe was born to them which in consequence of exposure sickened and died. Brother Reed himself made a little coffin and dug a small grave in the hillside and laid the precious babe away, with no service save his own prayer to God for comfort and strength.

After preaching two years in Dubuque, he labored one year at Mineral Point, Wisconsin, one year as missionary to the Oneida Indians at Green Bay, Wisconsin, one year on Platteville Circuit, a four weeks circuit with twenty-six appointments. From 1840 to 1842 he traveled Platteville District which extended from Prairie Du Chein to Green Bay and included twelve to fifteen thousand square miles of almost unsettled wilderness. In 1843 after preaching one year in Galena, Illinois, he became presiding elder of Dubuque District, which embraced all the settled portion of northern Iowa. From this time until 1872, his work was within the bounds of the Upper Iowa Conference; twenty years of that time he was a presiding elder. He was a delegate to the General Conferences of 1844, 1848, 1852, 1856, 1860 and 1868. He was an original member both of the Iowa and the Upper Iowa Conferences.

He was a strongly built man, a little above medium size, with a broad, deep chest, massive brow and sunken eyes. He was a fine specimen of the preachers of the olden time; frank, genial, honest, unselfish and true. He was an able presiding elder, clear-headed and far-seeing. In the pulpit he was deliberate and instructive, in counsel wise and discriminative, in administration of discipline mild, firm and judicious. In his judgment and influence, his fidelity and wisdom in guiding the affairs of the church, he did more than any other man to give shape and permanence to Methodism in Iowa. Altogether he was one of the few

men fitted to lay the foundations of a great church in a new country, or to guide the affairs of state in perilous times.

In 1872 he was appointed by the President of the United States, Agent for the Blackfeet Indians, a dangerous tribe on the upper Missouri River. Here he served four years, sometimes in great personal danger. He also twice visited the Chippewas, three hundred and fifty miles north of Saint Paul. He was afterwards one of the United States Commissioners with Generals Curtis and Sibley to treat with all the Indians on the Missouri River from Sioux City to the Yellowstone.

Thus the ministry of this man extended through a period of fifty-six years. In his Conference he took a deep and earnest interest in the entire work of the church. In all the relations held, his counsel and work were of great value. He died in Baldwin, Kansas, August 26, 1889. One who was with him at the close of his life, wrote:

"This charming light has gone out; this man of God is taken; and the vacancy reminds us that there is another redeemed one in heaven. His death was as beautiful as his life. The shadow of death seemed not to be there, for he entered the city of God with the light of eternity upon him."

JAMES HARRIS RHEA, D.D.

Dr. Rhea was a native of Tennessee. He was admitted into the Central Illinois Conference in 1862 and was transferred to the Upper Iowa Conference in 1871. He served Clinton, Dubuque, Cedar Falls, Davenport, Mount Vernon, Grace Church Waterloo, Toledo, Marshalltown, Iowa Falls, and again at Clinton where he died May 27, 1896.

On the Sabbath previous to his departure he preached in the morning and took part in the evening service. Only the day

before his death he preached a funeral sermon and participated in a union prayer meeting.

He was a man of wonderful energy and an indefatigable worker. The charges he served indicate the quality of his work.

Dr. Rhea was a man of commanding presence and positive convictions, and exercised an influence and power in his life that were far-reaching. As a preacher he was profound, instructive and earnest. He was generous, sympathetic and always hopeful. He was a true friend, in whose friendship there was genuine unselfishness and candor. He went from a life of busy toil and care to render an account of his stewardship, to meet and greet many to whom he pointed out the way of life. The Conference lost in him a most efficient pastor, a faithful worker, a successful minister of Jesus Christ.

RUFUS RICKER.

Rufus Ricker was born in Illinois in 1821 and came with his parents to Iowa in 1836, settling near Davenport. In 1848 he definitely sought and consciously received the grace of heart-purity. In 1851 he was admitted on trial into the Iowa Conference, and was in continuous service for thirty-eight years. He became a supernumerary in 1889, and from that time labored and preached as an evangelist. After three years of such service he thus wrote: "Forty-one years in the ministry does not in the least take away my desire to preach the blessed Gospel; but only gives me a great longing to spend and be spent in the glory of God's cause in the earth. I had rather be poor and go forth to win souls to Christ than to have all the treasures and pleasures of this world. Now, blessed Lord, my earnest prayer is, open my way to accomplish thy will for time to come."

In less than six weeks that prayer was answered by his translation to heaven, where all God's servants "serve Him," doing His will perfectly.

Without the learning of the schools, though a most liberal patron, and for many years a trustee of Cornell College, without drill in elocution or grace of manner, or tact in ordinary address, Rufus Ricker was a good and useful man. There was a simplicity and godly sincerity in him that commanded the confidence of nearly every one who knew him, if not for the man himself, certainly for the grace of God so manifestly in him. The Holy Spirit reigned in his heart, and directed and empowered him to lead hundreds of souls into the kingdom of God and to the richest possessions of grace. Surely this venerable servant of Christ is now invested with a crown and honors that shall never fade away. He died at Saint Ansgar, November 22, 1892.

JOSHUA H. RIGBY, D.D.

Dr. Rigby was a native of Iowa. He was born in Cedar County in 1844, graduated from Cornell College with highest honors in 1867, graduated from Garrett Biblical Institute in 1869, and was received the same year into the Upper Iowa Conference. He was three years principal of Epworth Seminary, seventeen years in the pastorate, and nearly two years presiding elder of Dubuque District.

As a pastor Dr. Rigby was tender and faithful, carrying his personal ministrations where they were most needed as well as most welcome. His preaching was instructive, spiritual and edifying. He deemed it his highest privilege and honor to be a minister of the Lord Jesus Christ.

As a presiding elder, he secured in a marked degree the confidence and affection of his preachers and people by his wise counsels and fidelity to their interests. His preachers confided in him their wants and trials as in a personal friend.

His home life was beautiful. In that charmed circle he loved and was loved with all the intensity of domestic affection. The

foundation of all his excellencies was his deep, abiding, and joyful Christian experience. When he surrendered to Christ, the surrender was complete. Henceforth the Bible was his guide and his life wholly given to the service of God. As a friend, husband, father, minister, he held himself to the highest standard of conscientious service, and he never turned aside from his holy calling.

Dr. Rigby was joyous, yet grave. He loved laughter but not lightness. He could neither flatter nor be flattered. No one could question his motives. He was one of the most unselfish of men; forgetful of self and mindful only of others, he lived to do good and to bless the world. Truly he was one of God's noblemen. His death seemed to be premature. Why should he be taken at the early age of forty-eight?

Well has the poet said:

“Who falls for God and man, he never dies—
But deathless, liveth forever in the skies;
A king among the saints in Paradise.”

DANIEL SHEFFER.

Daniel Sheffer was born in Liberty, Pennsylvania, in 1835. He was converted in 1852, and in 1856 was admitted into the Baltimore Conference, and in 1869 was transferred to the Upper Iowa Conference. During his pastorate, east and west, he was given leading appointments. He was indeed faithful and earnest in the work of the ministry. As a preacher he was strong, clear and evangelical. In his appointments, he brought things to pass. He was presiding elder of Cedar Falls District from 1882 to 1886. In no position did he shun to declare “the whole counsel of God.” His sermons showed careful preparation. With the greatest delight he visited the homes of the people, neglecting none in his ministry from house to house.

He died in Cedar Falls in 1905, in perfect resignation to the will of God.

RICHARD SWEARINGEN, D.D.

Richard Swearingen was born in West Virginia in 1825, and came with his father's family to Iowa in 1837. In 1846 he was received on trial into the Iowa Conference and became an original member of the Upper Iowa Conference.

In spite of all embarrassments and barriers to study in the way of a pioneer preacher, he gained a large fund of knowledge. He had a tenacious memory, and knowledge once gained remained with him. His reading was intensive rather than extensive; he mastered the thought in any book that he read. He knew the Bible as every preacher ought to know it. He knew the doctrines of the Bible and got them at first hand. Great familiarity with the whole Bible, together with a keen critical faculty enabled him to get as much of the deeper hidden meaning of Scripture as is usual to the best of minds of scholastic training.

Dr. Swearingen had a religious experience in which uncertainty had no place. There was a time in the early part of his ministry when, according to his own oft-repeated statements, he "weighed anchor, cut the cable, hoisted sails and launched out into the fathomless, boundless ocean of God's love." To him ever afterwards the sailing was better, less tumult of waves, winds more favorable, skies clearer, and the sun's shining an ineffable bliss.

He served about thirty different charges, from one to five years each. He traveled some of the largest circuits on the very frontier of advancing civilization, and worked faithfully and efficiently in laying the foundations of Methodism in Iowa. His earliest labors bore fruit, and many were led to Christ, and his usefulness increased with his years. His was a stalwart, rugged frame

and powerful voice, and with his commanding presence, clear and forcible style, he was an impressive preacher.

Twice he was a delegate to the General Conference, in 1872 and in 1880.

At the session of the Conference held at Osage in 1901, two weeks before his death, he preached by request of the Conference, what was known as his great doctrinal sermon, from the text, "What think ye of Christ? Whose son is He?" and for two hours. he held his audience deeply interested.

After a few days illness, he died in Marshalltown, October 21, 1901.

CHARLES HENRY TAYLOR.

C. H. Taylor was a native of Devonshire, England. He came to America in 1855 and was admitted into the Upper Iowa Conference in 1871. His ministry was eminently successful. As pastor and presiding elder, he was beloved by all. Association with him was a benediction. He was a plain every day Methodist preacher, who, feeling himself called of God to preach the Gospel of Jesus Christ, went about his work, without display, but with a singleness of heart and a nobility of purpose that gave him success in the winning of souls and the building up of the church. He possessed in a marked degree that quality of common sense which is so essential to a minister of the gospel. As a pastor, he had perhaps no superior and few equals in the Conference. All doors were open to his coming, and young and old alike gave him welcome. He was an illustration of a beautiful Christian manhood. At his death he left the heritage of a stainless name, the memory of a devoted husband and father, and an example of what a man may become and do as a minister of the Lord Jesus Christ in the Methodist Episcopal Church. He died at Burbank, California, October 12, 1905.

JOEL B. TAYLOR.

One of the most successful pioneer preachers of the Conference was Joel B. Taylor. He was born in east Tennessee in 1817, came to Iowa in 1836, was converted in 1842, and admitted into the Rock River Conference and stationed at Pleasant Valley, Scott County, Iowa, in 1843. He labored until 1881, when he died while pastor at Epworth. The societies of Epworth, Camanche and Clinton acknowledge him as founder. He built six churches and three parsonages, besides repairing much church property and raising several grievous church debts. He was elected delegate to the General Conference in 1876.

He was of average weight, stoutly built, had a fine voice and possessed great powers of endurance.

J. B. Taylor was an able preacher. His style was peculiar, sharp, clear, and direct, and though somewhat disconnected, was singularly effective. He was a man "full of faith and the Holy Ghost," and especially gifted in prayer. During the thirty-eight years of his ministry he saw no less than two thousand conversions. He preached his last sermon four weeks before his death. It was full of fire and spirituality. He retained consciousness to the hour of dissolution, expressing unbounded confidence in his blessed Master. He died as he lived, and many will arise and call him blessed.

LANDON TAYLOR.

In the early days of Iowa Methodism, few names were more familiar or more redolent of pleasant memories than that of Landon Taylor. To multitudes in Iowa he was a familiar friend, beloved as one of their own family. None knew him but to love him, and those who knew him best loved him most. His ministry was a perpetual benediction where he served, and his memory will long be cherished in the household of faith.

Landon Taylor was born near Elmira, New York. Attaining his majority in 1834, he went to Ohio, and in 1845 came to Iowa and was received into the Iowa Conference. In 1856 he became an original member of the Upper Iowa Conference and the secretary at its first session. Revivals attended his ministry wherever he labored. While pastor at "Old Zion," Burlington, in a most gracious revival, he who was afterwards known as Chaplain and Bishop McCabe was among the number of his converts. At the first session of the Upper Iowa Conference, at solicitation of Bishop Janes, who presided, he cheerfully accepted the extreme outpost of the Conference, as presiding elder of Sioux City District and pastor at Sioux City. A wide expanse of unsettled prairie separated this new region and the principal territory of the Conference. For two consecutive years, as a good soldier of Jesus Christ, he endured hardship and peril from snow storm and Indians. In 1860 his health became impaired from the exposures and hardships of the itinerancy, but he did not finally receive superannuation until 1874.

In natural endowment, social accomplishments, general scholarship and forensic power, Landon Taylor was a good example of the average Methodist preacher; but in simplicity and power of faith, devoutness of spirit, singleness of purpose, and a constancy of devotion to his work he was rarely equaled. So his ministry was a glorious success. For more than thirty years he modestly made profession of perfect love, and rejoiced in it, and lived under its dominion. He never forgot that his divine commission was to "preach the gospel to every creature," and so his preaching was adapted to all classes. He preached a whole gospel, repentance and faith, and forgiveness, and sanctification and full redemption. But his chief excellence was as a pastor. "Feed my sheep," "Feed my lambs," seemed ever sounding in his soul. He fed the flock of God. He led them into "green pas-

tures," and by the "still waters," where his own soul found refreshment and rest. His prudence and purity of speech and character secured him a welcome into every family, and he was a great favorite with the children.

Near the close of his life Landon Taylor wrote as follows:

"When I united with the Iowa Conference in 1845, it was truly the day of log cabins, corn bread and crust coffee; but now, the cabin has become a mansion, and wealth and luxury have succeeded poverty and simplicity. I have traveled on from our first history through all the stages of its privations, its growth and its history. My way has been marked by God's pillar of cloud by day and fire by night, and especially His presence has been with me to impart victory in every trying hour; and shall I say too much when I add that the joy and satisfaction now felt in view of past successes, present honors and future glories, repay me well for all trials endured. As for privations, exposures, and trying experiences—these are the minister's diamonds which will cause his crown to shine when the rewards of ease are forgotten. I doubt not that in the awards of our heavenly inheritance these offerings of personal suffering and endurance for 'Christ's sake,' will secure the highest honor and the greatest bliss."

He received his crown April 19, 1885.

FREDERICK C. WOLFE.

F. C. Wolfe was born in Ohio in 1824, joined the Cincinnati Conference in 1854 and transferred to the Upper Iowa Conference in 1857.

In 1884 he superannuated, after thirty-four consecutive years of labor in the itinerancy. Eight years of that time he served as presiding elder and twenty-six in the pastorate. He was a delegate to the General Conference in 1880. He was a man of fine ability and noble character. He loved the Bible and was an

intelligent and able preacher of the word. After superannuation and until the death of his companion he made his home in Belle Plaine, where he was highly respected and loved. His last sickness was very brief and he retained his consciousness to the end.

He entered into rest January 15, 1900.

ALCINOUS YOUNG.

One of the original members of the Upper Iowa Conference was Alcinous Young. He was born in New Hampshire in 1796, converted in 1827 and admitted into the Pittsburg Conference in 1828. In every charge he had most gracious revivals and it is estimated that during the thirty years of his active ministry thousands were brought to Christ.

In 1846 he was transferred to the Iowa Conference and was appointed successively to Mt. Pleasant, Iowa City, Burlington, Dubuque District and Iowa City District. The latter district when traveled by Elder Young extended from the mouth of the Cedar River to the Minnesota line and included settlements on both sides of the Iowa and Cedar Rivers. So great was the toil and exposure that his health became impaired and he rendered but little service after leaving the district.

Alcinous Young was a man to be trusted. Perhaps few men in the ministry applied themselves more diligently to the work in hand than he. In the earlier part of his life, he secured a thorough knowledge of God's word. The Greek testament became his constant companion. He was a good thinker, a sound preacher and a successful debater. At times his discourses were accompanied with great spiritual power. Always and everywhere in each responsible place in the church, his work was well done. For nineteen years he was on the superannuate list of the Upper Iowa Conference, and was loved and revered by the entire Conference. In his last brief illness his mind was clear and he talked freely of

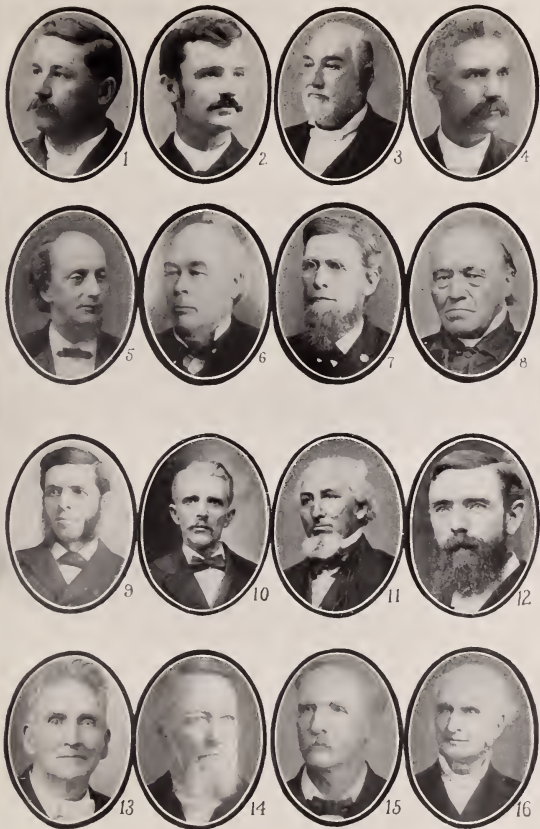
going to meet loved ones on the other shore. When nearing the end he said exultingly: "I do not think this is dying, I am just beginning to live. Christians do not die." And thus in holy triumph his spirit passed away.

He died in Marion, March 30, 1876.

EMERSON K. YOUNG, D.D.

Among the notable young men raised up within the Conference, none were superior to Dr. E. K. Young. He was born in Syracuse, New York, early came to Iowa, graduated from Cornell College in 1861, and was admitted into the Conference in 1863. He rapidly rose to prominence in the Conference and during twenty-one years he served the best charges, including Marion, Iowa City, Cedar Falls, Cedar Rapids, Davenport and two terms at Dubuque. He afterwards preached three years at First Church, Des Moines, three years at First Church, Akron, Ohio, three years at Grace Church, Philadelphia, and at New Britain, Connecticut, until failing health compelled him to resign.

Dr. Young was a man of more than ordinary mental powers, and cultivated his intellect by familiarity with the best books and his style by much writing. He was an easy, graceful and eloquent speaker in the pulpit and on the platform. His career of thirty-three years shows a speedy ascent to and permanence at a high altitude under circumstances which required the characteristics, attainments and achievements which inspire and perpetuate confidence. He was genial in manner, versatile and delightful in conversation, magnetic in personality, and won love and gained respect in every church he served. These qualities of spirit, so attractive in earlier life, were chastened and developed by deeper experiences, and shone more brightly in the later years of his life. He died in 1895.



DECEASED MEMBERS OF THE CONFERENCE

- | | | | |
|-------------------|-------------------|------------------|-------------------|
| 1. W. F. Barclay | 5. Z. R. Ward | 9. J. T. Spry | 13. John Bowman |
| 2. T. N. Cook | 6. Joel B. Taylor | 10. Wm. Cummings | 14. F. C. Wolfe |
| 3. R. Swearingen | 7. E. Ketchum | 11. A. G. Woods | 15. P. W. Gould |
| 4. J. S. McIntyre | 8. Jas. Gilruth | 12. O. R. Newell | 16. Henry Pilbeam |

Laymen.

ALBERT BOOMER.

Dr. Albert Boomer was born in New York in 1824. He came to Delhi in 1854, where he lived till his death in 1899.

Dr. Boomer served as assistant surgeon in the 27th Regiment Iowa Infantry for two years but resigned on account of sickness. He served in the Iowa House of Representatives in 1866-67 and in the State Senate 1872-74. His was a life of energy and activity in behalf of humanity. He had a high ideal of public and social life and sought to realize this even at the expense of popularity among certain classes. He was identified with every object and every enterprise that had the welfare of the community in view. In the Legislature and Senate he earnestly sought the prohibition of the liquor traffic. As a member of the General Conference he was a valued member of some of the most important committees. As a member of the Methodist Episcopal Church he was unwearied in his devotion, and left behind a noble and unblemished record of a well-spent life.

DENNIS N. COOLEY.

Among the noble laymen of the Conference was Honorable Dennis N. Cooley, of Dubuque. He was born in New England, and in 1854 he came with his young and estimable wife to Dubuque and entered upon the practice of law. They at once united with the Methodist Episcopal Church in Dubuque and from the first were among the most active workers.

Mr. Cooley soon rose to eminence in his profession, won popular favor, acquired property, attained political distinction and made the church of his fellowship full partner in all his prosperity. He filled with ability and fidelity positions of responsibility in the state, in the nation, in private business relations and in the church. He was a lay delegate in the General Conference in

1872 and 1876, was elected state Senator for a term, was also United States Commissioner of Indian Affairs, and for twenty-one years president of the First National Bank of Dubuque. He endowed the chair of Civil Engineering in Cornell College. His buoyant spirit and cheerful face were a perennial source of blessing in his home, his church, his business and social relations.

ALEXANDER CROSSAN.

Alexander Crossan was born in Ireland of Scotch parents, and was married in 1835 to Miss Fanny Long, with whom he lived fifty-seven years. He died near Eldora, Iowa, in 1899, being past ninety-two years of age. He was gloriously converted in early life and united with the Wesleyan Church. On coming to America he united with the Methodist Episcopal Church and until his death he was a firm defender and an ardent supporter of the church. He loved her doctrines, her experience, her discipline and her ministers, and yet he had charity for all who differed from him in belief. His criticisms were many times most severe and cutting, but back of all was a heart full of love. He was quick in repartee, keen in wit, and unexcelled in debate. He was a great lover of his country.

Three sons joined the army in 1861, two of whom were killed on the battlefield and one died from wounds. Though a great lover of books, his greatest delight was in the Holy Bible, very much of which he committed to memory. He wrote in his autobiography, "I have read the Bible through a hundred times and every time I found it a satisfying portion to my soul."

He condemned all display in giving, but was known to be liberal to the church, while the widow, the orphan and the afflicted knew the blessing of his charity to them. His dying experiences and his farewell words will never be forgotten by the many who received his parting blessings. His work was well done and his

triumphant death most glorious. For him it was beautiful to live and glorious to die.

Among his many beautiful expressions were these: "Here I have around me all my friends and children who try to make me comfortable. Kind friends to call and see me and try to make my pillow and rest comfortable, but the Son of Man had not where to lay his head and more than that they placed a cruel crown of thorns on his head; and while you give me cooling water with kindly hands, they gave him gall and vinegar." Again: "Paul was caught up into the third heaven, but God has brought the third heaven down into my soul." "Not the least shadow comes across my vision." "It is so beautiful to die." His funeral text, selected by himself, was, "Return unto thy rest, O, my soul, for the Lord hath dealt bountifully with thee." As he wished, the funeral occasion was one of rejoicing rather than mourning, and at his request all signs of gloom were absent and only shouts of victory heard over the joyful fact that another redeemed one had answered the call, "Enter thou into the joy of thy Lord."

JOHN P. FARLEY.

John P. Farley came to Dubuque in 1837 and united with the church, worshipping in the log church, the first built in Iowa. He was engaged in merchandising for twenty years and was one of the most active and honored business men in upper Iowa. He was at the head of several commercial enterprises and yet he always found time to attend the mid-week prayer meeting. He was an earnest, loyal Methodist. As a testimonial of the high esteem in which he was held by the brethren of the church, he was chosen without effort on his part to represent them in the General Conference of 1888. He was faithful in his stewardship, and for many years was one of the most substantial pillars of the church in Dubuque.

For fifty years he was in the forefront of everything that was for the advantage of the city, the glory of God, or the best interests of his fellow men. Large of capacity, strict in integrity, simple, honest and true, his life was full of usefulness. He was a class leader in the early church, and was Sunday School superintendent. He was a steward, looking after the details of daily expenses. He was a trustee, ever anxious to do the greatest and best thing for the largest development of church life.

HIRAM PRICE.

Hiram Price was born in Pennsylvania in 1810. He came to Iowa in 1844 and located in Davenport where he opened a store. He was a radical advocate of temperance, and was one of the founders of the Order of The Sons of Temperance. For some years he edited the "Temperance Organ," a state paper devoted to prohibition. When the war of the rebellion began he gave the heartiest support to the government. From the beginning he was an ardent supporter of the Methodist Episcopal Church at Davenport. Liberally he gave his time and money for its support. His beautiful home and family were ever ready to receive the ministers of the gospel. He was twice elected as lay member of the General Conference and five times elected to Congress. Afterwards he served for four years as Commissioner of Indian Affairs at Washington. A better example of true Christian manhood does not adorn the pages of American History than that of the Honorable Hiram Price.

The loan fund originated in the Upper Iowa Conference in 1866, with a single gift of \$1,000 from the Honorable Hiram Price, who was Dr. Kynett's life-long friend. Mr. Price gave the first \$1,000 towards the permanent endowment fund of the Mutual Aid Society, now a part of the permanent conference claimant fund.

JAMES E. ROBERTSON.

J. E. Robertson was born in Kentucky in 1821 and came to

Fayette County, Iowa, in 1849. In his home the first Methodist sermon in the vicinity of Fayette was preached on the ninth of January, 1850. At this meeting a class was formed and J. E. Robertson was appointed leader. In this office he continued until his death in 1904. For years he was a leading merchant of Fayette. He was a prominent factor in the founding of Upper Iowa University, giving thousands of dollars thereto. He was a member of the board of trustees of the university from 1855, the time of its building, until 1895 when he gracefully committed that charge to younger hands. During a considerable time he was the treasurer both of the church and university.

Mr. Robertson was quiet and undemonstrative, modest and unassuming, but faithful, earnest and true. He was loved and revered by all who knew him.

W. W. SANBORN.

Among the truly noble, efficient men in whom the state has been honored, was W. W. Sanborn, of Lyons, for years the architect of the Upper Iowa Conference Church Extension Society. He was born in 1827 in the state of Maine and was possessed of the sturdy New England character. He came to Lyons in 1854. There he lost his property in 1857, but came out of the ordeal with honor untarnished. For many years he was teacher and superintendent of the Sunday School and an earnest worker in the church. His solid judgment, common sense, and large business capacity, together with a warm and willing heart made him a pillar of support. He was a worthy representative of the noble, liberal, and large hearted class of men that constitute the laymen of the church.

MRS. REVEREND J. H. STEVENS.

Among ministers and laymen, none are more worthy of mention in this history than Mrs. Stevens. Pedee Cooley Stevens, sister

of Honorable D. N. Cooley, was born in New Hampshire in 1811, married to J. H. Stevens in 1837, and after thirty years in the itinerant ministry, came to Iowa in 1867 and settled near Manchester. After 1883 they lived in the town of Manchester until their death. Here they celebrated their golden wedding in 1887, and here Mr. Stevens died in 1888. He was a good man and won many souls to Christ. Mrs. Stevens lived a widow for eighteen years, and died in 1906 at the age of ninety-five years.

The life of Mrs. Stevens was devoted to one object, the spreading of the gospel of Christ in home and foreign fields. To this end she denied herself all but the bare necessities of life, and her benefactions aggregated thousands of dollars. Nothing in the church was foreign to her thought and beneficence. She gave liberally to the cause of Christian education, to home and foreign missions, to the freedmen, to church extension, to the work of reform and to the poor and destitute.

Mrs. Stevens was a joyful and triumphant Christian, thoroughly consistent in her life. The good she did, eternity alone can reveal. She was converted when thirteen years of age and a few years afterward sought and obtained the blessing of perfect love, to which she humbly testified with tongue and life for over sixty years. She walked in the bright light of an unwavering faith, and none who knew her can forget her abounding zeal, her triumphant faith and her joyful experience. She was a Bible Christian, in the truest sense of that word. She went to receive her crown March 20, 1906.

RICHARD WALLER.

One of the most striking and unique characters of early Methodism in Iowa was Richard Waller. He was born in Yorkshire, England, in 1796, and came to America in 1834. It required five weeks to cross the ocean to New York, and five weeks more to

journey to Dubuque by way of New Orleans. He was drawn to that region by the lead mines as he himself was accustomed to both mining and smelting. In this business he was very successful. He was also a devout Christian, having for many years served as class leader and local preacher in England. In 1835 "Uncle Dickie," as he was called, chopped the logs and helped in building the first church in Rockdale. He was a firm believer in total abstinence at a time when such belief had few followers.

He was a revivalist of the old school, and assisted in many a campaign at the "mourner's bench," and pointed many souls to the Lamb of God who taketh away the sin of the world. He was a singer of no mean ability, and often conducted church music. Up to the very day of his death, song was upon his lips.

For sixty-eight years he was a local preacher and a great student of the Bible. He was a most liberal giver and never allowed a deficit in his pastor's salary. He endowed the church at Rockdale with one thousand dollars.

On December 31, 1888, with a song of Zion on his lips, he passed peacefully to the better country.

SHEPPARD WILSON.

Sheppard Wilson was born in Barnesville, Ohio, in 1826, came to Cedar Falls in 1857, and died in 1902. For over fifty years he was a most active and devoted member of the church. His word and daily living were an exemplification of faith and obedience to the Master he so gladly and cheerfully served. No service seemed too great, no work for the church was ever neglected. It had right of way when personal interests needed attention. To his church, he was always a liberal contributor and most faithful attendant. Every public enterprise received his active support. He was an active business man in Cedar Falls for over thirty-

five years, and was ever regarded as a man of strictest integrity. He was a lay delegate to the General Conference in 1884.

During the last five years of his life he was a great sufferer, but he endured patiently and even cheerfully, "as seeing Him who is invisible." As he neared death, his face lighted up with radiance of victory and seemed transformed as by a heavenly vision. Thus joyfully he entered the pearly gates and received the welcome, "Well done, good and faithful servant."



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1. Joel Hilburn
2. H. R. Salsbury
3. Farnum Ellis
4. John Dolph

5. J. F. Hestwood
6. D. C. Perry
7. Hadwin Williams
8. E. R. Leamon

9. C. W. Rodgers
10. D. M. Parker
11. T. E. Fleming
12. H. S. Bargelt

13. J. B. Jones
14. Wm Lease
15. W. R. Mellott
16. A. M. McIntosh

CHAPTER XII.

STATISTICAL TABLES.

I. Date of Organization of Churches.

It is recorded that Bishop Morris in arranging the first Iowa District in 1839, "called for the names of creeks, groves, prairies, rivers or anything to designate the localities of new-comers" and then proceeded to fix the appointments. The names and boundaries of these large circuits thus formed were so frequently changed and the early records so imperfectly kept, and in many cases not made at all, that it is impossible now to secure reliable facts concerning the first Methodist services in many of the charges. The first preaching places often having been in cabin and schoolhouse which have long since disappeared, no reference is made to them. Effort has been made to secure from the best available sources, the date of forming the first class in existing charges, and the name of the preacher in charge at the time. The table, therefore, as far as completed, shows the earliest date or beginning of organized Methodism throughout the Conference.

Charge	Date	Preacher
Dubuque	1834	Barton H. Randall
Bellevue	1836	George Smith
Rockingham	1836	C. D. James
Davenport	1839	B. H. Cartwright
Maquoketa	1839	Wm. Simpson
Iowa City	1840	Bartholomew Weed
Lyons	1840	B. H. Cartwright
Marion	1840	John Hodges
Cedar Rapids	1841	S. W. Ingham
Tipton	1841	Uriah Ferree
Colesburg	1842	Barney White

Charge	Date	Preacher
Mount Vernon	1848	L. C. Woodford
Volga City	1849	J. W. Brier
Dyersville	1850	William Trick
Independence	1850	Harvey Taylor
Louden	1850	L. C. Woodford
Fayette	1850	John Hindman
Center Point	1850	Robert G. Hawn
Janesville	1850	R. Swearingen
Decorah	1851	Alfred Bishop
Waterloo	1851	A. Collins
Epworth	1851	Joel B. Taylor
Anamosa	1851	Harvey Taylor
Marshalltown	1852	S. Dunton
Lansing	1852	Alfred Bishop
Quasqueton	1852	W. N. Brown
McGregor	1852	J. L. Kelley
Rockford	1853	J. Ball
Vinton	1853	H. J. Burleigh
Cedar Falls	1853	S. W. Ingham
Clarksville	1853	S. W. Ingham
West Union	1853	E. Howard
Strawberry Point	1854	D. M. Stevens
Eldora	1854	J. W. Stewart
Floyd	1854	W. P. Holbrook
Waukon	1854	John Webb
Lime Springs	1854	A. G. Woods
Waverly	1854	S. W. Ingham
Blairstown	1855	W. N. Brown
Manchester	1855	Simeon Alger
Toledo	1855	D. H. Peterfish
Mitchell	1855	W. P. Holbrook
Charles City	1855	W. P. Holbrook

Charge	Date	Preacher
Iowa Falls	1856	Ethan C. Crippen
Fredericksburg	1856	C. M. Webster
Clinton	1856	J. B. Taylor
Staceyville	1856	Daniel Wallis
Shellsburg	1856	B. F. Taylor
Osage	1856	W. P. Holbrook
Riceville	1856	W. P. Holbrook
St. Ansgar	1856	W. P. Holbrook
Northwood	1862	Garner
Hopkinton	1862	C. M. Sessions
Clarence	1863	John Scoles
Monticello	1863	George Stanley
Farley	1864	R. W. Keeler
Hampton	1865	J. G. Wilkinson
Edgewood	1865	J. L. Kelley
Cresco	1866	J. E. Fitch
Masonville	1869	H. C. Wells
Nora Springs	1869	J. W. Gould
Center Junction	1872	Z. R. Ward
New Albin	1873	H. W. Houghton
Sumner	1875	Edwin Hoskyn
Hazelton	1876	Joseph Cook
Walker	1876	L. S. Keagle
Arlington	1877	J. F. Hestwood
Reinbeck	1878	H. Bailey
Conrad	1891	W. H. Clement

II. A Half Century's Membership.

The following table, giving the total number of full members and probationers in the churches of the Conference for every year of its history, is full of interest and suggestion. The serious decrease of membership from 1861 to 1863 is doubtless chiefly due to the terrible civil war which then prevailed. It should be re-

membered also that during the earlier years of the Conference there was a large immigration into Iowa, and especially into the Upper Iowa territory which greatly strengthened the churches and added to their increasing membership. During the later years of the Conference, there has been a large emigration from the Conference territory, particularly of the English speaking population, into northwestern counties of Iowa and into states west and north, which has greatly depleted the membership of the churches and so retarded their growth. And yet it will be noted that with some variations, there has been an almost steady growth during the half century.

Year	Full Members	Gain or Loss	Probationers
1856	7,687		1,633
1857	8,330	+ 643	1,547
1858	10,089	+ 1,759	3,607
1859	10,507	+ 418	2,073
1860	11,438	+ 931	2,269
1861	12,455	+ 1,017	1,497
1862	11,721	— 734	1,180
1863	10,137	— 1,584	1,656
1864	11,053	+ 916	1,362
1865	12,010	+ 967	1,486
1866	13,104	+ 1,094	1,967
1867	14,540	+ 1,436	2,129
1868	16,014	+ 1,474	2,056
1869	16,067	+ 53	1,198
1870	17,602	+ 1,535	2,179
1871	18,374	+ 772	1,864
1872	18,679	+ 296	1,992
1873	17,657	— 1,013	1,840
1874	17,427	— 230	1,874

Year	Full Members	Gain or Loss	Probationers
1875	18,362	+ 935	1,559
1876	18,679	+ 317	1,705
1877	20,562	+ 1,883	2,271
1878	21,405	+ 843	1,943
1879	21,177	— 228	1,469
1880	20,690	— 487	1,349
1881	19,892	— 798	1,159
1882	19,364	— 528	1,005
1883	19,192	— 202	1,068
1884	18,381	— 781	1,128
1885	19,770	+ 1,389	1,210
1886	21,250	+ 1,480	1,618
1887	21,509	+ 259	1,761
1888	23,271	+ 1,762	1,756
1889	24,673	+ 1,402	2,216
1890	25,364	+ 691	1,728
1891	26,626	+ 1,262	2,158
1892	27,486	+ 860	2,045
1893	28,697	+ 1,211	2,332
1894	30,766	+ 2,069	2,995
1895	32,467	+ 1,701	3,009
1896	34,091	+ 1,624	2,768
1897	35,069	+ 978	2,636
1898	36,208	+ 1,139	2,005
1899	35,900	— 308	1,738
1900	36,070	+ 170	1,754
1901	35,622	— 448	1,798
1902	35,484	— 138	1,725
1903	35,460	— 24	1,632
1904	34,914	— 546	1,547
1905	35,144	+ 230	1,695
1906	35,590	+ 446	1,801

III. Sessions of the Upper Iowa Conference.

Time	Place	President	Secretary
Aug. 27, 1856	Maquoketa	E. S. Janes	L. Taylor.
Sep. 9, 1857	Marion	E. R. Ames	E. Skinner
Aug. 25, 1858	Lyons	T. A. Morris	S. P. Crawford
Aug. 24, 1859	Iowa City	E. S. Janes	L. Taylor
Aug. 29, 1860	Dubuque	O. C. Baker	R. W. Keeler
Sep. 18, 1861	Marshalltown	L. Scott	R. W. Keeler
Sep. 10, 1862	McGregor	E. S. Janes	R. W. Keeler
Sep. 16, 1863	Davenport	E. R. Ames	R. W. Keeler
Sep. 21, 1864	Waterloo	L. Scott	R. W. Keeler
Sep. 13, 1865	Tipton	M. Simpson	C. G. Truesdell
Sep. 12, 1866	Decorah	E. R. Ames	C. G. Truesdell
Sep. 18, 1867	Iowa City	E. S. Janes	C. G. Truesdell
Sep. 3, 1868	Anamosa	M. Simpson	C. G. Truesdell
Sep. 22, 1869	Independence	D. W. Clark	R. W. Keeler
Sep. 7, 1870	Cedar Falls	E. S. Janes	R. W. Keeler
Sep. 27, 1871	Clinton	E. R. Ames	R. W. Keeler
Sep. 25, 1872	Vinton	I. W. Wiley	R. W. Keeler
Oct. 1, 1873	Cedar Rapids	E. G. Andrews	J. W. Clinton
Sep. 30, 1874	Charles City	G. Haven	J. W. Clinton
Sep. 22, 1875	Dubuque	S. M. Merrill	J. W. Clinton
Sep. 21, 1876	Maquoketa	R. S. Foster	J. W. Clinton
Oct. 3, 1877	McGregor	E. R. Ames	J. W. Clinton
Oct. 2, 1878	Marshalltown	J. T. Peck	J. W. Clinton
Sep. 24, 1879	Davenport	W. L. Harris	J. W. Clinton
Oct. 1, 1880	Osage	E. G. Andrews	S. W. Heald
Sept. 21, 1881	Waterloo	J. F. Hurst	S. W. Heald
Sept. 20, 1882	Cedar Rapids	I. W. Wiley	S. W. Heald
Sept. 19, 1883	Marion	M. Simpson	S. W. Heald
Oct. 1, 1884	Mason City	T. Bowman	S. W. Heald
Oct. 1, 1885	Toledo	H. W. Warren	S. W. Heald

Time	Place	President	Secretary
Sept. 30, 1886	Cedar Falls	R. S. Foster	S. W. Heald
Sep. 30, 1886	Cedar Falls	R. S. Foster	S. W. Heald
Oct. 3, 1887	Clinton	C. F. Mallalieu	S. W. Heald
Oct. 3, 1888	Vinton	C. D. Foss	S. W. Heald
Oct. 2, 1889	Iowa City	W. X. Ninde	S. W. Heald
Oct. 8, 1890	Decorah	S. M. Merrill	S. W. Heald
Sep. 30, 1891	Davenport	J. P. Newman	S. W. Heald
Oct. 5, 1892	Hampton	E. G. Andrews	S. W. Heald
Oct. 4, 1893	Maquoketa	J. M. Walden	S. W. Heald
Oct. 3, 1894	Charles City	T. Bowman	S. W. Heald
Oct. 9, 1895	Mason City	C. H. Fowler	S. W. Heald
Oct. 7, 1896	Independence	J. N. Fitzgerald	S. W. Heald
Oct. 6, 1897	Dubuque	H. W. Warren	S. W. Heald
Oct. 6, 1898	Marion	J. H. Vincent	S. W. Heald
Oct. 4, 1899	Waterloo	C. C. McCabe	S. W. Heald
Oct. 3, 1900	Osage	John F. Hurst	S. W. Heald
Oct. 2, 1901	Vinton	S. M. Merrill	S. W. Heald
Sep. 24, 1902	Marshalltown	D. A. Goodsell	S. W. Heald
Sep. 23, 1903	Cedar Rapids	C. H. Fowler	W.H.Slingerland
Oct. 5, 1904	Davenport	Isaac W. Joyce	W.H.Slingerland
Sep. 27, 1905	Hampton	L. B. Wilson	W.H.Slingerland
Oct. 3, 1906	Maquoketa	Earl Cranston	W.H.Slingerland

CHAPTER XIII.

RECORD OF OFFICIALS.

I. Presiding Elders' Record.

Name	Date	District
Reed, Henry ^{W.} ₄	1840-42	Platteville (Rock River Conference)
	1843-47	Dubuque
	1847-50	Bloomington (Muscatine)
	1850-54	Upper Iowa
	1856-60	Dubuque
	1861-62	Iowa City
	1868-72	Dubuque
Young, Alcinous	1850-52	Davenport
	1852-54	Iowa City
Bowman, Geo. B.	1845-47	Bloomington (Muscatine)
	1847-51	Dubuque
Ayres, J. C.	1856-60	Davenport
	1860-63	Vinton
Bronson, Harvey S.	1855-57	Upper Iowa
Coleman, Andrew	1845-49	Burlington
	1849-52	Des Moines
	1854-58	Iowa City
Rankin, John M.	1856-58	Marshalltown
	1858-60	Vinton
	1869-72	Iowa City
Coleman, James T.	1856-57	Janesville
	1857-58	Cedar Falls
Taylor, Landon	1856-58	Sioux City



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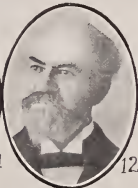
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16

- 1 H. Bailey
2 W. F. Pitner
3 L. C. Clark
4 W. H. Clement

- 5 E. A. Knight
6 W. E. Ross
7 W. F. Spry
8 J. C. Magee

- 9 W. Ward Smith
10 Henry Allshouse
11 T. P. Potter
12 F. M. Robertson

- 13 Will Kerwin
14 John Dawson
15 A. G. Ward
16 DeWitt Clinton

Name	Date	District
Skinner, Elias	1857-59	Upper Iowa
	1867-68	Cedar Falls
	1868-72	Anamosa
	1872-76	Dubuque
Pancoast, Samuel	1857-61	Iowa City
Brown, Philo E.	1858-59	Cedar Falls
	1860-64	Dubuque
Holmes, D. N.	1858-62	Fort Dodge
	1863-67	Cedar Falls
Clifford, George	1858-62	Sioux City
Gould, John	1859-63	Cedar Falls
	1863-67	Upper Iowa
Houghton, H. W.	1859-63	Upper Iowa
	1864-68	Dubuque
Kynett, Alpha J.	1860-64	Davenport
Dimmitt, Jacob G.	1852-55	Dubuque
	1862-64	Iowa City
Taylor, Joel B.	1862-64	Fort Dodge
Lamont, Daniel	1862-64	Sioux City
Keeler, Richard W.	1864-68	Davenport
	1873-76	Charles City
	1876-80	Dubuque
Freer, S. C.	1864-68	Vinton
Fuller, I. K.	1866-68	Iowa City
Miller, Emory	1868-71	Davenport
	1875-76	Cedar Falls
	1876-80	Cedar Rapids
Truesdell, Charles G.	1868-69	Iowa City

Name	Date	District
Henderson, Stephen H.	1868-72	Vinton
	1872-75	Mount Vernon
	1875-76	Cedar Rapids
Bowman, John	1867-71	Fayette
	1871-75	Cedar Falls
Wolfe, F. C.	1867-69	Upper Iowa
	1869-71	McGregor
Lee, Simon A.	1868-71	Cedar Falls
Brush, William	1869-73	Charles City
Smith, William	1871-75	McGregor
Anderson, John S.	1871-75	Davenport
	1875-76	Independence
Paxton, W. Frank	1871-75	Fayette
	1875-79	Davenport
	1883-87	Decorah
Newton, Isaac	1873-75	Anamosa
Golden, T. C.	1873-75	Vinton
Lease, William	1874-77	Marshalltown
	1879-83	Davenport
Swearingen, Richard	1875-79	Decorah
Ingham, S. W. Jr.,	1876-78	Cedar Falls
Crippen, John T.	1878-82	Cedar Falls
	1884-90	Cedar Rapids
	1891-97	Marshalltown
Clinton, John W.	1881-83	Decorah
Hammond, B. C.	1880-84	Cedar Rapids
Peebles, R. W.	1880-84	Dubuque
Sheffer, Daniel	1882-86	Cedar Falls
Manwell, A. C.	1884-87	Davenport

Name	Date	District
Green, Harry H.	1884-90	Dubuque
	1890-96	Decorah
	1898-1904	Dubuque
Magee, John C.	1885-91	Marshalltown
	1898-1904	Cedar Falls
	1904-	Decorah
Church, Hampden S.	1886-92	Cedar Falls
Fleming, Thomas E.	1887-92	Davenport
	1900-04	Decorah
	1904-	Dubuque
Mabry, W. D.	1887-90	Decorah
Rigby, Joshua H.	1890-92	Dubuque
Taylor, Charles H.	1892-98	Dubuque
Albrook, J. Burleigh	1890-96	Cedar Rapids
	1897-1903	Marshalltown
	1904-	Davenport
Miller, E. L.	1881-85	Marshalltown
	1892-98	Davenport
Coleman, Frank, M.	1892-98	Cedar Falls
Carlton, W. W.	1896-1902	Cedar Rapids
Robertson, Frank M.	1896-1900	Decorah
Gould, Charles L.	1898-1904	Davenport
Van Ness, John G.	1902-	Cedar Rapids
Pitner, William F.	1903-	Marshalltown
Bissell, John W.	1904-	Cedar Falls

II. Delegates to the General Conference.

1860

Philo E. Brown, J. C. Ayres, H. W. Reed, R. W. Keeler.

1864

R. W. Keeler, H. W. Houghton, George Clifford, A. J. Kynett.

1868

A. J. Kynett, William Brush, H. W. Reed, D. N. Holmes.

1872

A. J. Kynett, William Brush, John Bowman, Richard Swearingen, R. W. Keeler, Elias Skinner.

Reserves: H. W. Reed, Emory Miller.

Lay: Hiram Price, D. N. Cooley.

1876

A. J. Kynett, Emory Miller, W. F. King, J. B. Taylor.

Reserves: Elias Skinner, W. F. Paxton.

Lay: D. N. Cooley, Hiram Price.

1880

Emory Miller, A. J. Kynett, R. Swearingen, F. C. Wolfe.

Reserves: E. K. Young, W. F. Paxton.

Lay: W. F. Johnston, W. S. Scott.

1884

A. J. Kynett, William Lease, J. W. Bissell, J. W. Clinton.

Reserves: B. C. Hammond, J. T. Crippen.

Lay: Sheppard Wilson, A. Boomer.

1888

A. J. Kynett, W. F. King, H. H. Green, J. T. Crippen, G. W. Brindell.

Reserves: W. F. Paxton, J. H. Rhea.

Lay: J. P. Farley, E. A. Snyder.

1892

J. C. Magee, A. J. Kynett, T. E. Fleming, S. W. Heald, J. H. Rhea.

Reserves: J. W. Bissell, Hugh Boyd.

Lay: Henry Egbert, Calvin Yoran.

1896

A. J. Kynett, J. B. Albrook, W. F. Barclay, W. F. King, S. N. Fellows.

Reserves: J. A. Ward, F. M. Coleman.

Lay: T. B. Taylor, A. C. Ross.

1900

J. C. Magee, J. B. Albrook, H. C. Stuntz, H. O. Pratt, H. H. Green, S. C. Bronson.

Reserves: W. F. King, C. L. Gould, E. J. Lockwood.

Lay: A. E. Swisher, J. F. Merry, J. J. Clark, W. F. Johnston, T. B. Taylor, D. B. Snyder,

1904

T. E. Fleming, W. F. King, E. J. Lockwood, J. T. Crippen, C. L. Gould, J. C. Magee.

Reserves: J. B. Albrook, H. H. Green, J. G. VanNess.

Lay: A. E. Swisher, D. A. Porterfield, W. H. Hand, J. D. Blue, C. E. Drummond, W. W. Wyant.

III. Delegates to the Aecumenical Conference.

In 1876 the General Conference, at it session in the city of Baltimore, declared that "it appeared desirable that a conference should be called together, representing all the diversified bodies of Methodists which had sprung up throughout the world." A committee was appointed to take the initiatory steps towards the assembling of the proposed conference. After much correspondence, it was arranged to hold the conference in the year 1881 in London, England, the birthplace of Methodism. It was to be composed of 400 delegates, one-half to be chosen by churches in Europe and their missions, and one-half by churches in America and their missions.

On Wednesday, the 7th of September, 1881, the delegated ministers met in City Road Chapel, in London. They represented twenty-eight different denominations, coming from England, Ireland, Scotland, France, Germany, Italy, Norway, Sweden, Switzerland, Africa, India, China, Japan, Australia, New Zealand, Polynesia, and from all sections of the United States, from Can-

ada, Nova Scotia, New Brunswick, South America and the West Indies. It was indeed a notable body of men, the highest representative men of Methodism in all these countries, and for ten days they discussed with rare eloquence the great problems then confronting the church. A. J. Kynett represented the Upper Iowa Conference in this first Accumenical Methodist Conference.

On all sides the feeling existed that this first Accumenical Conference must be followed by succeeding ones, and that the second conference should be held in America. Arrangements were made that the second conference should be composed of 500 delegates, 300 from churches in America and 200 from churches across the sea. Accordingly on October 7, 1891, in the Metropolitan Methodist Episcopal Church, Washington, D. C., the delegates from all countries met, and continued their sessions for twelve days. S. N. Fellows was the representative of the Upper Iowa Conference in the second Accumenical Methodist Conference.

In 1901 the third Accumenical Methodist Conference was held in London, England, to which W. F. King was the appointed delegate.

It is expected that in 1911, the fourth Accumenical Methodist Conference will be held in the United States, probably at Washington, D. C.

CHAPTER XIV.

ROLL OF THE DEAD AND WIDOWS OF DECEASED MEMBERS.

1. Roll of the Honored Dead.

Entered the Ministry	Name	Deceased	Age	Years in Ministry.
1894	Alderson, Charles R.	Apr. 16, 1897	28	3
1827	Ayres, John C.	Jul. 13, 1899	98	68
1886	Bacon, William F.	Mar. 27, 1902	45	16
1859	Ballou, George W.	Oct. 13, 1893	56	34
1874	Barclay, William F.	Dec. 4, 1904	57	30
1867	Bargelt, Edmund S.	Mar. 1, 1892	68	25
1858	Beach, Henry W.	Dec. 19, 1878	48	20
1879	Bean, Alban S.	Mar. 31, 1881	24	2
1844	Bowen, G. Dixon	May 26, 1858	35	14
1861	Bowles, Orlyn D.	Mar. 13, 1879	48	20
1840	Bowman, John	Jan. 26, 1903	86	63
1879	Bradford, Smith S.	Dec. 8, 1892	44	13
1850	Brindell, George W.	Apr. 14, 1897	66	47
1833	Bradshaw, Harvey	Nov. 7, 1861	51	28
1836	Bronson, Asahel	Aug. 8, 1905	98	69
1853	Brown, William N.	1870	45	17
1890	Brown, Wm. Nelson	Apr. 9, 1905	40	15
1886	Camp, Alonzo	Apr. 20, 1905	66	19
1859	Casebeer, J. B.	Dec. 18, 1889	52	30
1865	Catlin, Lyman	Oct. 16, 1892	78	27
1825	Coleman, Andrew	May 4, 1881	82	56
1866	Clinton, John W.	Jan. 26, 1894	63	28
1864	Cooley, Lewis S.	Oct. 10, 1898	67	34
1885	Cook, Thomas N.	Aug. 19, 1895	38	10

Entered the Ministry	Name	Deceased	Age	Years in Ministry.
1884	Craft, William F.	May 25, 1900	36	16
1870	Cressey, Charles	Dec. 21, 1881	40	11
1852	Critchfield, Asa W.	July 18, 1901	86	49
1865	Cummings, William	June 19, 1900	56	35
1863	Dove, William F.	Dec. 26, 1886	48	25
	Edwards, A. H. Marsh	Mar. 24, 1892	38	
1843	Eberhart, Uriah	Sep. 17, 1899	78	56
1856	Fellows, Samuel M.	Jun. 26, 1863	44	7
1852	Ferris, J. M.	Feb. 19, 1899	66	47
1841	Freer, Sweeny C.	Nov. 15, 1883	65	42
1857	Fuller, Ingoldsby K.	Jun. 17, 1878	53	21
1850	Gage, Dennison	Jun. 25, 1862	35	12
1819	Gilruth, James	Jun. 2, 1873	80	54
1850	Golden, Thomas C.	May 29, 1879	61	29
1860	Gossard, Samuel J.	Jun. 30, 1900	78	40
1830	Gould, John	Nov. 11, 1872	66	42
1854	Gould, Philip W.	Dec. 11, 1900	68	46
1882	Green, Levi N.	Jul. 7, 1905	62	23
1852	Havens, David J.	Jun. 15, 1861	30	8
1857	Harmer, Samuel Y.	Mar. 26, 1884	74	27
1882	Hawn, Edwin A.	Feb. 8, 1886	28	4
1866	Haymond, Jacob	Aug. 21, 1903	77	37
1867	Heald, Samuel W.	Sep. 7, 1903	61	36
1889	Herrington, Orian L.	Ap. 27, 1890	23	1
1879	Hindman, Lorenzo S.	Jul. 22, 1902	53	23
1853	Holcomb, Bethuel	Oct. 13, 1897	85	44
1843	Holmes, D. Nelson	Jul. 21, 1887	82	44
1844	Houghton, Horatio W.	Oct. 1, 1904	92	60
1853	Howe, W. R.	Jun. 17, 1875	51	22
1841	Ingham, Solomon W.	Feb. 8, 1901	89	60
1846	Jennison, George H.	Jul. 9, 1879	58	33

Entered the Ministry	Name	Deceased	Age	Years in Ministry.
1854	Jones, Nathaniel	Jun. 1, 1884	62	30
1893	Joy, Sherman W.	Sep. 25, 1896	26	3
1860	Keagle, Levi S.	Dec. 12, 1901	66	41
1845	Keeler, Richard W.	Aug. 7, 1899	75	54
1838	Kelley, John L.	Apr. 13, 1893	77	55
1858	Knickerbocker, Smith	Jan. 10, 1903	69	45
1851	Kynett, Alpha J.	Feb. 23, 1899	70	48
1852	Lamb, Edwin D.	Aug. 19, 1857	27	5
1851	Lee, Simon A.	Jan. 6, 1895	65	44
1861	Leslie, James M.	May 17, 1873	38	12
1891	Mason, Albert A.	May 1, 1903	42	12
1872	Mather, Charles P.	Aug. 18, 1880	38	8
1876	McCord, Joseph S.	Mar. 30, 1901	51	25
1858	McCormac, William E.	Jul. 17, 1905	81	47
1878	McIntyre, John S.	Jan. 30, 1892	44	14
1876	McKim, Sidney T.	Jul. 9, 1905	55	29
1859	McLean, Cornelius F.	Jul. 15, 1902	72	43
1894	Meyers, J. G. S.	Dec. 23, 1898	39	4
1844	Miller, Wesley H.	Apr. 25, 1887	68	43
1865	Milner, R. W.	Feb. 16, 1898	71	33
1894	Metcalf, Thomas S.	Sep. 18, 1896	29	2
1881	Montgomery, William	Aug. 1, 1892	37	11
1854	Moore, Thomas	Sep. 9, 1877	45	23
1870	Miller, Philip E.	Sep. 19, 1903	63	33
1877	Newell, Oliver R.	May 10, 1904	52	27
1851	Newton, Isaac	Sep. 3, 1904	88	53
1848	Norton, Roderick	Sep. 30, 1883	64	35
1842	Parks, J. M.	Jan. 15, 1893	77	51
1839	Pilbeam, Henry	Nov. 7, 1887	72	48
1858	Paxton, W. Frank	Oct. 21, 1894	59	36
1862	Peebles, Robert W.	May 4, 1900	71	38
1883	Pratt, Lyndon M.	Oct. 4, 1889	43	6

Entered the Ministry	Name	Deceased	Age	Years in Ministry.
1862	Rhea, James H.	May 27, 1896	69	34
1851	Ricker, Rufus	Nov. 22, 1892	71	41
1869	Rigby, Joshua H.	Jun. 18, 1892	48	23
1886	Sanford, John R.	Feb. 1, 1906	48	20
1838	Scoles, John	Dec. 11, 1882	72	44
1857	Sheffer, Daniel	Apr. 24, 1905	69	48
1852	Shinn, A. T.	Nov. 1857	40	5
1892	Smedley, Willis E.	Jan. 30, 1902	36	10
1829	Smith, Albin M.	Dec. 25, 1891	83	62
1887	Smith, Bourland D.	Aug. 20, 1900	40	13
1858	Smith, William	Jul. 3, 1875	49	17
1872	Spry, Jonathan T.	Oct. 25, 1904	60	32
1846	Swearingen, Richard	Oct. 21, 1900	75	54
1853	Symes, Charles C.	Nov. 10, 1870	43	17
1892	Tauchen, John H.	Apr. 3, 1895	24	3
1871	Taylor, Charles H.	Oct. 12, 1905	69	34
1850	Taylor, Harvey	Mar. 26, 1903	82	53
1843	Taylor, Joel B.	Mar. 15, 1881	64	38
1842	Taylor, Landon	Apr. 19, 1885	72	43
1871	Tull, John D.	Sep. 23, 1901	65	30
1866	Ward, Zelotes R.	Jul. 10, 1894	64	28
1844	Warner, Horace	Oct. 5, 1892	79	48
1845	Waterbury, J. W.	Apr. 29, 1870	55	25
1850	Watkins, Wiley P.	Sep. 2, 1873	45	23
1869	Wileox, John F.	Nov. 10, 1893	48	24
1866	Winsett, Laban	Aug. 15, 1881	43	15
1859	Wilson, James A.	Apr. 23, 1888	58	29
1854	Wolfe, Frederick C.	Jan. 15, 1900	75	46
1858	Woods, Albert G.	July 7, 1890	84	32
1828	Young, Alcinous	Mar. 30, 1876	80	52

II. Widows of Deceased Members.

The history of pastors' wives has never been written. Bishop Foster is said to have remarked that, "Most Methodist preachers

seem to meet with surprising success in the choice of their wives—these ladies quite invariably proving to be the very best of their sex.” Usually diffident and retiring in their character and disposition, few outside the home know the beauty of their lives, the wealth of their affection, or the depth of their devotion. They enter with their whole soul into the work of the ministry, and are a constant encouragement and support to their husbands in all the toilsome and trying experiences of the Methodist itinerant. In the early days of the Conference, having meagre salaries and living in cabins, and on large circuits compelling long and frequent absence of the husband from home, they had peculiarly severe hardships and privations. With far less to cheer and encourage her, the burdens and trials of the wife are often harder to bear than those of the husband. If success attends their ministry, the husband receives the praise, though the wife, by the blessed influence of her character and life in the social circle, in the homes of the people and in the class and prayer meetings as well as in her own home, has contributed largely to that success.

With a noble husband by her side, the pastor's wife is ready to accept joyfully and patiently endure for his sake and the Master's sake whatever comes to her through the circumstances of her husband's ministry. But when that husband is called away by death, and she is forever separated from the work and the hallowed relations and associations of a pastor's wife, and caused to go out into the loneliness of widowhood, sometimes among strangers, and oftentimes in poverty, and with little children to care for and nurture, then indeed is her lot hard to endure. Such an experience can be overcome only by the heroic courage, the sublime faith and undying love of a consecrated Christian woman. If there is any class who are deserving of sympathy, of honor and of high appreciation, it is that class who have been thus bereaved. While they may be denied the honors of this life, their record is on high, and a crown awaits them in heaven.

The following is a list of these worthy Christian women, our sisters in Christ and co-workers in His Kingdom, whose husbands, once members of the Upper Iowa Conference, have finished their work on earth and received their coronation in heaven:

Mrs. C. R. Alderson,	Fayette.
Mrs. W. F. Bacon,	Cedar Falls.
Mrs. W. F. Barclay,	Cedar Rapids.
Mrs. E. S. Bargelt,	Norfolk, Neb.
Mrs. H. W. Beach,	Chehalis, Wash.
Mrs. John Bowman,	Cedar Falls.
Mrs. W. N. Brown,	Waucoma.
Mrs. William Brush,	Chicago, Ill.
Mrs. Alonzo Camp,	Cedar Falls.
Mrs. J. B. Casebeer,	Cedar Rapids.
Mrs. J. W. Clinton,	Hampton.
Mrs. T. N. Cook,	Mount Vernon.
Mrs. L. S. Cooley,	Fredericksburg.
Mrs. W. F. Craft,	Mount Vernon.
Mrs. William Cummings,	Lake City.
Mrs. W. F. Dove,	Parkston, S. D.
Mrs. U. Eberhart,	Chicago Lawn, No. 3604, 64 Pl.
Mrs. S. M. Fellows,	San Francisco, Cal.
Mrs. J. M. Ferris,	Clinton.
Mrs. S. C. Freer,	Mount Vernon.
Mrs. P. W. Gould,	Northville, N. Y.
Mrs. L. N. Green,	Fayette.
Mrs. E. A. Hawn,	Vinton.
Mrs. S. W. Heald,	Mount Vernon.
Mrs. L. S. Hindman,	Osborne, Kan.
Mrs. H. W. Houghton,	Dubuque.
Mrs. B. Holcomb,	Decorah.
Mrs. W. R. Howe,	Olin.

Mrs. L. S. Keagle,	Vinton.
Mrs. R. W. Keeler,	Des Moines.
Mrs. A. J. Kynett,	Philadelphia, Pa.
Mrs. S. A. Lee,	Toledo.
Mrs. A. A. Mason,	Hawarden.
Mrs. C. F. Mather,	Winona, Minn.
Mrs. J. S. McCord,	Mount Vernon.
Mrs. J. S. McIntyre,	Mount Vernon.
Mrs. S. T. McKim,	Marshalltown.
Mrs. C. F. McLean,	Eldora.
Mrs. P. E. Miller,	Wealthy, Minn.
Mrs. O. R. Newell,	Marshalltown.
Mrs. I. Newton,	Farley.
Mrs. R. Norton,	Windham.
Mrs. W. F. Paxton,	Missoula, Mont.
Mrs. R. W. Peebles,	Vancouver, Wash.
Mrs. H. Pilbeam,	Belle Plaine.
Mrs. L. M. Pratt,	Des Moines.
Mrs. J. H. Rigby,	Mount Vernon.
Mrs. D. Sheffer,	Cedar Falls.
Mrs. W. E. Smedley,	Geneva.
Mrs. B. D. Smith,	Mount Vernon
Mrs. William Smith,	Saint Paul, Minn.
Mrs. J. T. Spry,	Mount Vernon.
Mrs. C. H. Taylor,	Independence.
Mrs. J. F. Wilcox,	Davenport.
Mrs. A. G. Woods,	Maynard.

CHAPTER XV.

HISTORICAL REGISTER.

There is given below, as nearly as can be ascertained, a complete list of all who have at any time severed their connection with the Upper Iowa Conference, otherwise than by death. The abbreviations used are:

L, for located,
 W, for withdrawn,
 Ex., for expelled,
 Tr., for transferred.

Only the time and manner of final severance is given. The whole number of names here recorded is two hundred and ninety-four. That there are some errors or omissions is quite probable, but it is believed they are few.

Ackerman, R. M.	Tr. to N. Dakota	1902
Adron, W. A.	L	1873
Albrook, M. G.	Tr. to N. W. Iowa	1899
Aldrich, Smith	L	1883
Alger, Simeon	L	1858
Allen, W. A.	Tr. to W. Nebraska	1894
Ames, A. H.	Tr. to Des Moines	1887
Anderson, J. S.	L	1878
Ashbaugh, L. S.	L	1861
Barelay, Wade C.	Tr. to Rock River	1906
Baylies, Henry,	L	1869
Babcock, Charles,	L	1860
Bachellor, C. W.	Tr. to Des Moines	1865
Bagnell, Robert	Tr. to N. W. Iowa	1891
Baldwin, J.	W	1880
Barber, A	L	1867

Bassett, H. A.	Tr. to Mexico	1899
Bassett, T. J.	Tr. to N. W. Indiana	1905
Battin, Daniel	L	1901
Beall, J. M.	W	1896
Beatty, J. L.	Tr. to N. Dakota	1897
Bell, Watson	L	1861
Bennett, H. W.	Tr. to Illinois	1884
Bennett, W. D.	Tr. to Des Moines	1874
Berry, J. R.	Tr. to Minnesota	1880
Bickford, I. B.	L	1900
Black, Wm.	L	1879
Black, R. D.	Tr. to Oklahoma	1902
Blake, C. H.	Tr. to N. Minnesota	1903
Boteler, J. W.	L	1860
Bowman, Geo. B.	Tr. to California	1867
Bretnall, F. W.	Tr. to Colorado	1905
Brewer, C. W.	L	1862
Brown, Philo E.	Tr. to Wisconsin	1869
Brush, William	Tr. to Texas	1873
Brush, E. T.	Tr. to Vermont	1898
Brush, Frank E.	Tr. to Iowa	1896
Bugbee, L. H.	L	1860
Bronson, H. S.	L	1861
Brown, H. C.	L	1881
Brocksome, W. H.	L	1876
Burley, H. J.	L	1862
Burris, F. H.	Tr. to Kansas	1871
Byam, E. C.	W. from the ministry	1865
Brooks, A. A.	Tr. to Nebraska	1906
Cattermole, E. G.	Tr. to Rock River	1906
Cadwalader, J.	L	1859
Calder, A. B.	Tr. to N. Minnesota	1903

Campbell, H. G.	Tr. to N. W. Iowa	1897
Carhart, L. H.	Tr. to Holston	1874
Carlton, John H.	L	1867
Carey, A.	L	1860
Chambers, W. A.	Tr. to Des Moines	1875
Chambers, H. M.	Tr. to Oklahoma	1904
Cherrington, F. B.	Tr. to S. California	1886
Chase, A. L.	Tr. to Colorado	1887
Chase, R. A.	Tr. to N. W. Iowa	1888
Chassell, O. B.	L	1901
Clifford, Geo.	Tr. to California	1866
Claypool, E. V.	Tr. to Kansas	1905
Clulow, J.	L	1895
Coggeshall, C. E.	Tr. to Des Moines	1904
Cochran, A. S.	Tr. to N. W. Iowa	1889
Collier, Robert L.	Tr. to Rock River	1862
Coleman, J. T.	Tr. to Iowa	1863
Coleman, Austin	L	1876
Cowgill, J. E.	L	1880
Copeland, C. W.	Ex.	1871
Crawford, S. P.	L	1860
Cromack, J. C.	W. under charges	1871
Dimmitt, J. G.	Tr. to Des Moines	1869
Dart, T. M.	Tr. to Colorado	1873
Davis, J. A.	Tr. to Colorado	1900
Dalrymple, H. A.	Tr. to Kansas	1899
Day, Frank E.	Tr. to N. W. Iowa	1888
De Lamatter, C. E.	Tr. to India	1887
Dolon, C.	L	1900
Donaldson, D.	Tr. to Iowa	1865
Dorwin, W. S.	W	1906
Dosh, L. P.	L	1874

DuBois, F. E.	Tr. to N. W. Iowa	1899
Downs, E. B.	W	1905
Eberhart, J. G.	Tr. to Central Illinois	1905
Eldridge, J. M.	Tr. to Kansas	1905
Elliott, Geo.	Tr. to Baltimore	1884
Ensign, J. E.	L	1901
Esterbrook, W. W.	W	1861
Elliott, A. C.	L	1869
Falkner, A.	Tr. to Erie	1865
Farmer, Harry	Tr. to Philippines	1905
Fawcett, John	L	1872
Fawcett, Wm.	Tr. to Rock River	1881
Fawcett, J. N.	Tr. to Central Illinois	1890
Fisher, S.	L	1887
Fitch, J. E.	L	1874
Fleming, W. T. S.	Tr. to Rock River	1900
Franklin, F.	Tr. to N. W. Iowa	1872
Frazelle, W. B.	L	1883
Fisher, O. L.	Tr. to Colorado	1874
Foster, A. D.	Tr. to N. Ohio	1906
Gifford, W. H.	Tr. to S. Dakota	1892
Gilmer, U. Z.	Tr. to Colorado	1891
Gilruth, J. H.	L	1878
Gleason, W. O.	Tr. to N. W. Iowa	1885
Goodell, W. A.	Tr. to Malaysia	1901
Goodrich, J. C.	Tr. to Newark	1899
Gramley, C. H.	L	1885
Guiberson, S. B.	L	1863
Gray, J. B.	Tr. to N. W. Indiana	1866
Hale, A. S.	Tr. to Minnesota	1904
Hall, C.	L	1861
Hammond, H. H.	W. under charges	1881

Harmon, N. E.	Tr. to S. Illinois	1884
Harper, W. G.	Tr. to E. Ohio	1887
Harrington, F. M.	Tr. to S. America	1900
Hawn, R. G.	Tr. to Columbia River	1876
Hazelton, J. O.	Tr. to Wisconsin	1878
Hawn, C. H.	Tr. to N. W. Iowa	1891
Heatly, F. T.	Tr. to Arkansas	1906
Hedges, J. M.	W. under charges	1889
Heiserman, G. L.	Tr. to N. W. Iowa	1899
Henderson, S. H.	Tr. to Nebraska	1877
Hill, E. A.	L	1860
Hill, J. G.	Tr. to S. California	1906
Holland, E.	Tr. to Nebraska	1882
Hollen, B. W.	L	1872
Hood, H.	L	1859
Howard, S. N.	L	1879
Hudson, J. M.	L	1872
Hurlburt, R. F.	Tr. to Iowa	1896
Hodges, C. E.	L	1905
Iliff, W. H.	Tr. to Colorado	1893
Ingalls, Pearl P.	Tr. to Des Moines	1876
Ingham, S. W., Jr.	Tr. to Nebraska	1887
Isham, C.	L	1861
Jenkins, G. W.	Tr. to Montana	1889
Johnson, A. K.	L.	1868
Keisler, Mott	Tr. to N. India	1901
Keith, H. H.	L	1859
Kendall, E.	L	1865
Kendig, A. B.	Tr. to New England	1875
Keniston, G. N.	W. under charges	1891
Kerr, J. A.	Tr. to Rock River	1883
Larkins, Geo.	Tr. to California	1868

Lawrence, H. N.	L	1889
Lawton, C. H.	Tr. to California	1859
Leiser, W. M.	Tr. to Missouri	1902
Leonard, J. M.	Tr. to New England	1882
Lewis, W. S.	Tr. to N. W. Iowa	1897
Linderman, J. P.	L	1857
Linn, B. F.	Tr. to Erie	1883
Livesee, J.	Tr. to Providence	1865
Lodsdon, C. E.	Tr. to Dakota	1899
Long, H. B.	Tr. to N. W. Iowa	1887
Loveland, F. L.	Tr. to Nebraska	1906
Luce, O. A.	Tr. to Wisconsin	1898
Luce, A. A.	Tr. to Arkansas	1899
Luce, F. W.	Tr. to Saint Louis	1902
Mabry, W. D.	W. under charges	1895
Macurdy, W. C.	Tr. to Montana	1901
Madison, W. C.	Tr. to Colorado	1885
Magaw, J. E.	Ex.	1870
Mallory, D. M.	L	1872
Maltbie, S. B.	L	1898
Manley, S. H.	Tr. to Nebraska	1871
Marsh, C. H.	W	1895
Masters, Mark	Tr. to N. W. Iowa	1906
Mather, F. C.	L	1865
May, Eugene	Tr. to North Dakota	1891
Maynard, O. K.	Tr. to N. W. Iowa	1888
McClintock, A.	L	1868
McElfresh, A. B.	W. under charges	1860
McDonald, Nial	W	1879
McGurk, D.	Tr. to Saint Louis	1905
McKee, L. U.	Tr. to N. W. Iowa	1897
McKown, J. L. G.	Tr. to Cincinnati	1868

McLary, T.	Tr. to Minnesota	1875
McLaughlin, J. L.	Tr. to Malaysia	1901
Miller, W. A.	L	1862
McCord, C. W.	W	1905
Miller, Emory	Tr. to Des Moines	1882
Miller, T. A.	L	1897
Mitchell, W. J.	Tr. to Kansas	1874
Mobbs, H. M.	Tr. to N. W. Iowa	1890
Moore, W. G.	L	1881
Moore, David	L	1895
Money, Kenneth	Tr. to Colorado	1899
Mossman, G. E.	Tr. to New England Southern	1906
Neilson, T. M.	Tr. to N. Dakota	1903
Nichols, T. M.	L	1881
Nicholson, Thomas	Tr. to Dakota	1903
Norton, F. J.	Tr. to S. Dakota	1895
Odel, A. N.	L	1861
Oliver, J. H.	Tr. to S. Kansas	1899
Oliver, Thomas	W	1901
Pancoast, Samuel	Tr. to Philadelphia	1867
Paine, C. F.	L	1895
Pearce, Wm.	Tr. to Colorado	1889
Peterson, O. P.	Tr. to New York	1859
Pilbeam, Henry	L	1867
Pomeroy, C. R.	Tr. to S. Kansas	1874
Pottle, W. A.	Tr. to N. W. Iowa	1891
Platt, J. N.	L	1899
Pratt, G. W.	Tr. to N. W. Iowa	1884
Raines, Geo.	L	1873
Reed, Henry W.	Tr. to Kansas	1876
Reeder, G. A.	Tr. to California	1903
Richardson, I.	L	1896

Rice, M. S.	Tr. to Minnesota	1904
Rigby, A. E.	Tr. to Dakota	1899
Risher, D. W.	L	1863
Rogers, C. R.	Tr. to Minnesota	1879
Rosa, E. D.	L	1868
Rose, O. W.	W	1901
Rowen, J.	Tr. to Des Moines	1871
Reeder, Ralph M.	W. under charges	1906
Sanford, H.	L	1877
Sanford, A. M.	Tr. to Wisconsin	1895
Schram, G. A.	L	1893
Scott, G. E.	W	1906
Seaton, J. L.	Tr. to Dakota	1906
Sedgwick, H. G.	L	1896
Sheldon, C. E.	L	1904
Sherin, S.	L	1883
Sherman, E. L.	L	1874
Simpson, Wm.	Tr. to Erie	1866
Skinner, D. E.	L	1881
Smith, S. G.	Tr. to Minnesota	1879
Smith, J. B.	Tr. to New York East	1895
Smith, J. A.	Tr. to Central Ohio	1902
Snyder, S. E.	Tr. to Montana	1887
Shaffer, N.	L	1866
Sparks, R. H.	Tr. to N. Indiana	1875
Sparling, W. H.	L	1872
Sparling, E. H.	Tr. to Michigan	1873
Stanley, George	L	1863
Starkey, J. B.	Tr. to N. W. Iowa	1874
Stevens, Julius	L	1871
Souders, J. A.	Tr. to Nebraska	1894
Stevens, F. I.	Tr. to Colorado	1905

Stewart, J. W.	L	1857
Stuntz, Homer C.	Tr. to Malaysia	1901
Stout, J.	W under charges	1865
Smith, E.	Tr. to California	1874
Spencer, O. M.	L	1876
Staebler, D. S.	W under charges	1906
Stimson, C. E.	Tr. N. Dakota	1906
Tauchen, F. H.	W	1895
Taylor, B. F.	Tr. to Colorado	1874
Thompson, T.	Tr. to Nebraska	1878
Thompson, J. H.	W	1903
Thompson, F. L.	Tr. to N. Minnesota	1904
Thompson, C. A.	Tr. to N. Dakota	1905
Triem, C. J. W.	W	1901
Truesdell, C. G.	Tr. to Rock River	1869
Thurston, T. W.	L	1862
Trevethick, T. H.	Tr. to Dakota	1905
Thorpe, W. L.	Tr. to Wyoming	1872
Thorpe, E. L.	Tr. to New York East	1888
Tunstall, W. V.	Tr. to Missouri	1865
Tuttle, F. I. K.	Tr. to Missouri	1870
Tooke, M. M.	L	1861
Townsend, H. L.	Tr. to Puget Sound	1906
Van Anda, J. A.	W under charges	1865
Van Arsdale, I. N.	Tr. to N. W. Indiana	1873
Vinell, S. E.	Tr. to Iowa	1882
Vinson, F. W.	L	1869
Wade, R. M.	L	1872
Waite, Oren B.	Tr. to Colorado	1905
Ward, J. A.	L	1902
Waters, N. M.	Tr. to Rock River	1895
Watts, J.	L	1858

Warner, H. E.	Tr. to Colorado	1891
Webb, John	Tr. to N. W. Iowa	1872
Warner, S. B.	Tr. to Minnesota	1881
Webber, E. E.	W	1873
Weeks, O. W.	Tr. to Des Moines	1893
Webster, B.	Tr. to N. W. Iowa	1872
Webster, J. F.	Tr. to W. Nebraska	1896
Wheeler, David H.	L	1870
White, J. B.	L	1859
White, S.	Tr. to Minnesota	1883
White, G. W.	Tr. to S. California	1884
Whitfield, Wilmot	Tr. to N. W. Iowa	1882
Worts, D. C.	Tr. to Des Moines	1874
Wilkinson, J. M.	Tr. to Minnesota	1897
Wilkinson, H. S.	Tr. to Dakota	1900
Wilkinson, W. A.	Tr. to N. W. Iowa	1903
Wilson, A. B.	L	1880
Woodford, L. C.	Tr. to N. W. Iowa	1884
Wyckoff, H. E.	W under complaints	1899
Witted, J. G.	L	1858
White, James H.	Ex.	1869
Young, Emerson K.	Tr. to Des Moines	1881

CHAPTER XVI.

MINISTERIAL RECORD.

ALBRIGHT, W. F. 1885-86, East Dubuque; 1886-87, Student in Garrett Biblical Institute; 1887-89, Burr Oak; 1889-90, Monona; 1890, Missionary in South America; 1903-04, Dumont; 1904-05, Rudd; 1905-06, Beaman; 1906— Plainfield.

ALBROOK, J. BURLEIGH. 1870-73, Central City; 1873-74, Earlville; 1874-77, Dyersville; 1877-78, Maquoketa; 1878-79, Epworth; 1878-83, Principal of Epworth Seminary; 1883-86, Financial Agent of Cornell College; 1886-89, Waverly; 1889-90, Mason City; 1890-96, Cedar Rapids District; 1896-97, Marshalltown; 1897-1903, Marshalltown District; 1903-04, Financial Agent of Cornell College; 1904—Davenport District.

ALDEN, B. D. 1862-64, Dubuque, Centenary; 1864-65, Lansing; 1865-67, Waukon; 1867-69, Elkader; 1869-71, Mitchell; 1871-73, Burr Oak; 1873-76, Edgewood; 1876-79, Raymond; 1879-80, Staceyville; 1880-83, Fredericksburg; 1883-84, Monona; 1884-86, Lowden and Grand Mound; 1886-88, Norway; 1888-90, Walker; 1890-92, Silver Creek; 1892-94, Editor of Inland Christian Advocate; 1894-95, Assistant Editor of Omaha Christian Advocate; 1895-97, Colesburg; 1897-98, Palo; 1898-99, Supernumerary; 1899—Superannuate.

ATCHISON, HUGH DARLING. 1890-93, Normal Park, Chicago; 1893-94, Fowler, Chicago; 1894-99, Wilmette, Illinois; 1899-1900, Grace, Portland, Oregon; 1900—St. Lukes, Dubuque.

BAILEY, HIRAM. 1875-76, Traer; 1876-77, Rock Creek; 1877-78, Frederika; 1878-80, Fairbank; 1880-82, Otterville; 1882-84, Toledo Circuit; 1884-85, Union; 1885-86, Le Claire; 1886-88, Oxford Mills; 1888-90 Maynard; 1890-92, Solon; 1892-94, Lisbon;



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1. F. X. Miller
2. John Gammons
3. G. M. Bing
4. R. A. Miller

5. J. W. Gould
6. C. K. Hudson
7. B. S. Bailey
8. J. A. Dearing

9. W. W. Robinson
10. A. D. Foster
11. L. D. Stubbs
12. T. J. Elwick

13. F. P. Fisher
14. F. P. Shafter
15. E. G. Copeland
16. R. C. Lusk

1894-96, Stanwood; 1896-97, Fairfax; 1897-98, Beaman; 1898-1900, Steamboat Rock; 1900-04, Superannuate; 1904-05, Albion; 1905— Calamus and Grand Mound.

BAKER, JOHN E. 1854-55, served in Newark Conference; 1857-66, Member of Wisconsin Conference; 1866-68, Buckingham (near Traer); 1868-69, LeGrand; 1869-70, Shellsburg; 1870-71, Geneva; 1871-73, Grundy Center; 1873-90, Supernumerary; 1890-92, Walker; 1892-93, Oasis; 1893-96, St. Ansgar; 1896—Superannuate.

BAKER, J. F. 1866-67, Center Point; 1867-68, Marion Circuit; 1868-69, Otterville; 1869-70, LeGrand; 1870-71, Toledo Circuit; 1871-72, Lowden; 1872-75, LeClaire; 1875-77, Camanche; 1877-79, Eldora; 1879-80, Tama; 1880-82, Mechanicsville; 1882-84, Sabula; 1884-86, Preston; 1886-89, Farley; 1889-92, Gilman; 1892-93, Reinbeck; 1893-94, Reinbeck; 1894-1900, Supernumerary; 1900—Superannuate.

BALLZ, JAMES. 1901-02, Member of N. W. Iowa Conference; 1902-04, Gilman; 1904-06, Steamboat Rock; 1906—Viola.

BARGELT, H. S. 1871-72, Aplington; 1872-73, Parkersburg; 1873-74, Maysville and Geneva; 1874-76, New Hartford; 1876-77, Dysart; 1877-80, Marion Circuit; 1880-81, West Branch; 1881-93, Member of the Michigan Conference; 1893-95, Staceyville; 1895-97, Postville; 1897-99, Delmar; 1899-1901, Clarence; 1901-02, Miles; 1902-04, Calamus and Grand Mound; 1904-06, Low Moor; 1906—Supernumerary.

BARNES, B. C. 1856-57, A supply, Greeley's Grove; 1857-58, Cedar Circuit; 1858-59, Sac and Calhoun; 1859-61, Linnwood; 1861-63, Spring Creek; 1863-65, Postville and Frankville; 1865-66, Burr Oak; 1866-68, Hopkinton; 1868-71, Andrew; 1871-72, Wyoming; 1872-74, Springville; 1874-77, Stanwood; 1877-78, West Irving; 1878-79, Tama City; 1879-81, Eldora; 1881-82, Grundy Center; 1882-84, Dysart; 1884-86, Fairfax; 1886-89, Lisbon;

1889-91, Mt. Auburn; 1891-93, Nora Springs; 1893-95, Clarksville; 1895-96, Plymouth; 1896-99, Luana; 1899-1901, New Albin; 1901-02, Gilman; 1902-Superannuate.

BARTLETT, E. C. 1902-05, Guttenburg; 1905—Student in Garrett Biblical Institute.

BARTLE, S. D. 1894-95, North Chicago; 1895-96, Irving St., Joliet; 1896-97, Serena; 1897-99, Oasis; 1899-1903, Solon; 1903—Mechanicsville.

BARTON, H. H. 1885-86, Deerfield; 1886-87, National; 1887-89, Elberon; 1889-91, Ackley; 1891-95, Geneva; 1895-97, New Hampton; 1897-1900, Postville; 1900-01, Reinbeck; 1901-03, West Branch; 1903-05, Delmar; 1905—Clarksville.

BARTON, H. A. 1902-03, Owasa; 1903-04, Pleasant Ridge, 1904-05, Elberon; 1905—Albion.

BILLINGSLEY, A. M. 1887-99, Member of East Ohio Conference; 1899-1902, Member of the St. Louis Conference; 1902-03, Cedar Falls; 1903-06, Clinton; 1906, Mount Vernon.

BINDENBERGER, J. FRED. 1900-03, Student at Drew; 1903-04, Geneseo; 1904-05, Greene; 1905—Hopkinton.

BING, GEO. M. 1897-99, Chelsea; 1899-1900, Oasis; 1900-01, Ryan; 1901-03, Norway; 1903-06, Fairfax; 1906—Walker.

BIRD, JAMES BEET. 1897-98, Geneseo; 1898-1901, Student in Theological School; 1901-06, Frederika; 1906—Waucoma.

BIRNEY, GEO. HUGH. 1902-03, Steamboat Rock; 1903-05, Lisbon; 1905—Cedar Falls.

BISHOP, ALFRED T. 1897-1900, North Dakota Conference; 1900-02, Calamus; 1902-04, Miles; 1904-06, Sheffield; 1906—Tama.

BISSELL, JOHN WILLIAM. 1871-72, New Hampton; 1872-73, Professor of Science in Upper Iowa University; 1873-74, Acting President, and 1874-99, President of Upper Iowa University; 1899-1900, traveled abroad; 1900-02, Charles City; 1902-04, Grace Church, Waterloo; 1904,—Cedar Falls District.

BLACK, J. F. 1882-97, in N. W. Iowa Conference; 1897-1901, Anamosa; 1901-03, Eldora; 1903-05, Maquoketa; 1905— Grundy Center.

BLODGETT, JOHN N. 1877-78, Iowa Falls Circuit; 1878-79, Plainfield; 1879-80, Bristow and Dumont; 1880-82, Grand Mound; 1882-83, Davenport Circuit; 1883-85, Bellevue; 1885-86, Lamont; 1886-88, Chelsea; 1888-90, Whitten; 1890-91, LeGrand; 1891-93, Viola; 1893-96, Langworthy; 1896-99, Maynard: 1899— Superannuate.

BOWDER, H. J. 1886-87, Luana; 1887-90, Lansing and New Albin; 1890-95, Center Grove; 1895-98, Lime Springs; 1898-1900, Tama; 1900-04, Sheffield; 1904-05, Miles; 1905— Lisbon.

BOYD, HUGH. 1868-71, Member of the Ohio Conference; 1871-1906, Professor of Latin in Cornell College.

BRETNALL, G. H. 1897-98, Student in Garrett Biblical Institute; 1898-99, Preston; 1899-1901, Instructor in Epworth Seminary; 1901-02, Student in Garrett Biblical Institute; 1902-03, Principal of Port Byron Academy, Ill. 1903— Professor of Biology, Monmouth (Ill.) College.

BRETNALL, S. C. 1886-87, Frankville; 1887-88, Ionia; 1888-89, New Haven and Elma; 1889-92, Lowden and Grand Mound; 1892-93, Coggon; 1893-96, Blairstown; 1896-1900, Montour; 1900-02, Fairfax; 1902-05, New Hartford; 1905— Center Point.

BRETNALL, JOHN. 1883-84, Allison; 1884-85, New Hartford; 1885-87, Mitchell and St. Ansgar; 1887-90, Quasqueton; 1890-91, Stanwood; 1891-92, Olin; 1892-94, Monmouth; 1894-96, Steamboat Rock; 1896-97, Toledo Circuit; 1897-99, Fredrika; 1899-1900, Geneseo; 1900-02, Clermont; 1902-04, Oxford Junction; 1904— Andrew.

BROWN, FRANK Q. 1899— East Dubuque.

BRONSON, SOLON C. 1878-81, Hopkinton; 1881-84, First Church, Waterloo; 1884-87, Toledo; 1887-92, Clinton; 1892-96,

Member of Iowa Conference; 1896— Professor of Practical Theology in Garrett Biblical Institute.

BURGESS, CHARLES W. 1870-72, Farley; 1872-74, Hopkinton; 1874-76, Colesburg; 1876-78, Maynard; 1878-79, Center Point; 1879-80, Walker; 1880-81, Cedar Rapids Circuit; 1881-82, Marion Circuit; 1882-84, Langworthy; 1884-1901, Superannuate; 1901-02, Frankville; 1902-03, Melbourn and Vancleve; 1903— Superannuate.

BURNETT, W. S. R. 1869-70, Quasqueton; 1870-72, Raymond; 1872-75, Vinton Circuit; 1875-76, Monmouth; 1876-78, Preston; 1878-80, Delmar; 1880-82, Miles; 1882-83, Supernumerary; 1883-84, Camanche; 1884-87, Superannuate; 1887-93, Supernumerary; 1893-94, Assistant Superintendent Children's Home Finding Society; 1894-99, Superintendent Children's Home Finding Society; 1899— Superannuate.

CAMERON, J. R. 1856-57, Dubuque Circuit; 1857-58, Ashland and Smithland; 1856-60, Hardin; 1860-62, Burr Oak; 1862-65, Elkader; 1865-68, Hardin; 1868-69, Lime Springs; 1869-72, Waukon; 1872-74, Frankville; 1874-77, National; 1877-79, Fredericksburg; 1879-81, Maynard; 1881-83, Nora Springs; 1883-85, Luana; 1885-87, New Hartford; 1887-89, Clarksville; 1889-91, Beaman; 1891-92, Supernumerary; 1892-93, Rockwell; 1893-94, Supernumerary; 1894— Superannuate.

CARLTON, W. W. 1884-85, Cottage Hill; 1885-87, Student in Garrett Biblical Institute; 1887-89, Fairbanks; 1889-92, Strawberry Point; 1892-95, McGregor; 1895-96, Independence; 1896-1902, Cedar Rapids District; 1902— Mason City.

CARSON, THOMAS. 1886-1902, In South Dakota Conference; 1902-04, Monmouth; 1904-06, Shellsburg; 1906— Central City.

CASPER, C. C. 1894-1903, In Wisconsin Conference; 1903-05, Bassett; 1905— New Albin.

CASSIDY, F. P. 1881-84, Ionia; 1884-87, Burr Oak; 1887-91, Riceville; 1891-92, Hawkeye; 1892-95, Lime Springs; 1895-96, Luana; 1896-97, Waucoma; 1897-99, Janesville; 1899-1901, Plymouth; 1901-03, Winthrop; 1903-05, Raymond; 1905— Maynard.

CATTERMOLE, EDWARD G. 1882-96, Member of Central Illinois Conference; 1896-1901, Member of Montana Conference; 1901-04, Fayette; 1904-06, Grace Church, Waterloo.

CAFFYN, JESSE ROLAND. 1899-1900, Field Secretary for Upper Iowa University; 1900-02, Student in Garrett Biblical Institute; 1902-05, Lime Springs; 1905— Waukon.

CHAFFEE, W. N. 1869-70, Maquoketa Circuit; 1870-72, Wapsie Valley Circuit; 1872-74, Supernumerary; 1874-76, Center Junction; 1876-78, Miles; 1878-81, Inland; 1881-84, Clarence; 1884-85, Conference Evangelist; 1885-88, Mechanicsville; 1888-89, West Union; 1889-92, Dysart; 1892-94, Springville; 1894-96, Field Agent for Cornell College; 1896-97, Kenwood Park; 1897-98, Center Point; 1898-1900, Urbana; 1900-03, Geneseo; 1903-04, Supernumerary; 1904-06, Geneseo; 1906— Dumont.

CHURCH, HAMPDEN S. 1859-60, Colesburg; 1860-61, Sioux City; 1861-63, Fort Dodge; 1863-65, Waverly; 1865-66, West Union; 1866-67, Charles City; 1867-68, Mechanicsville; 1868-69, Marion; 1869-70, Marshalltown; 1870-72, Grace Church, Waterloo; 1872-75, Independence; 1875-77, Anamosa; 1877-80, 14th Street, Davenport; 1880-82, Mason City; 1882-83, Decorah; 1883-84, McGregor; 1884-86, Vinton; 1886-92, Cedar Falls District; 1892-94, Grundy Center; 1894-95, Postville; 1895—Superannuate.

CLARK, LUCIUS C. 1893-94, City Mission Work; 1894-95, Beaman; 1895-97, Student in Boston University; 1897-98, Tama; 1898-1901, Eldora; 1901-03, Belle Plaine; 1903-05, Osage; 1905—Iowa City.

CLEMENT, WILLIAM H. 1887-90, Member of South Dakota

Conference; 1890-93, Whitten; 1893-96, Coggon; 1896-99, Garrison; 1899-1902, Conrad; 1902-04, Union; 1904— State Center.

CLEVELAND, C. W. 1894-95, LeGrand; 1895-96, Melbourne; 1896-99, Conrad; 1899-1900, Laurel; 1900-03, Rockwell; 1903-04, Steamboat Rock; 1904— Urbana.

CLINTON, DEWITT. 1880-82, East Janesville; 1882-84, Student in Garrett Biblical Institute; 1884-85, Student in Cornell College; 1885-88, Center Grove; 1888-91, Northwood; 1891-94, First Church, Waterloo; 1894-98, Waverly; 1898-1900, Mason City; 1900-03, Iowa City; 1903— Vinton.

COATES, RICHARD W. 1874-75, Albany; 1875-78, Davenport Circuit; 1878-80, Miles; 1880-83, Le Claire; 1883-86, Wyoming; 1886-88, Charles City; 1888-93, Supernumerary; 1893-95, La Porte City; 1895-97, Epworth; 1897-1901, West Branch; 1901-03, Mechanicsville; 1903-06, Central City; 1906—Supernumerary.

COBB, WILLIAM. 1860-62, New Oregon; 1862-65, Burr Oak; 1865-67, Elkader; 1867-69, National; 1869-71, Hardin; 1871-72, Frankville; 1872-74, Waukon; 1874-75, Ossian; (3 months McGregor District); 1875-77, Rockford; 1877-79, Edgewood; 1879-82, Earlville; 1882-84, Lisbon; 1884-87, Stanwood; 1887-90, Center Point; 1890-92, Shellsburg; 1892-1900, Supernumerary; 1900— Superannuate.

COLEMAN, FRANK M. 1878-80, Rockwell Circuit; 1880-81, Union; 1881-83, State Center; 1883-86, Hampton; 1886-88, Fayette; 1888-92, Cresco; 1892-98, Cedar Falls District; 1898-1900, Hampton; 1900-03, Marshalltown; 1903-05, Toledo; 1905— Supernumerary.

COOK, JOSEPH. 1854-68, In Philadelphia Conference; 1868-74, In Wilmington Conference; 1874-75, Raymond; 1875-77, Otterville; 1877-78, Rockford; 1878-84, Supernumerary; 1884-85, Prairieburg; 1885-86, Bellevue; 1886-87, Plainfield; 1887-88, Frankville; 1888-89, Ionia; 1889— Superannuate.

COLE, FRANK. 1897-99, Fort Smith, Arkansas; 1899-1902, Northwood; 1902-06, Waverly; 1906— First Church, Waterloo;

COLE, CHARLES S. 1897-98, Elberon; 1898-1900, Blairstown; 1900-04, Greene; 1904— Supernumerary.

COPELAND, EDWIN G. 1898-99, Norway; 1899-1902, Student in Boston Theological School; 1902-05, Kenwood Park; 1905- Ackley.

CRAWFORD, HILLES T. 1898-1900, Coldwater; 1900-01, Marble Rock; 1901-02, Cedar Bluffs; 1902-04, Van Horne; 1904-05, Oasis; 1905— Greeley.

CRINKLAW, GEORGE B. 1873-75, Preston; 1875-77, Rockwell; 1877-79, Geneva; 1879-81, Beaman; 1881-83, Monmouth; 1883-84, Olin; 1884-86, Dubuque Circuit; 1886-88, Center Junction; 1888-89, Marion Circuit; 1889-91, Andrew; 1891-93, Ridgeway; 1893-95, Quasqueton; 1895-98, Delhi; 1898-99, Mitchell; 1899-1900, Brownville; 1900-01, Camanche; 1901-02, Bennett; 1902-03, Clermont; 1903-04, Rudd; 1904-05, Plainfield; 1905— Bassett.

CRIPPEN, JOHN T. 1853-73, Member of Oneida Conference; 1862-64, Chaplain 117 Regiment N. Y. Volunteers; 1873-75, First Church, Waterloo; 1875-77, Financial Agent of Cornell College; 1877-78, Iowa City; 1878-82, Cedar Falls District; 1882-84, Mason City; 1884-90, Cedar Rapids District; 1890-91, Marion Circuit (his own request); 1891-97, Marshalltown District; 1897— Field Secretary for Cornell College.

CROWDER, WILLIAM G. 1894-95, Plymouth; 1895-96, Staceyville; 1896-97, Student in School; 1897-98, New Albin; 1898-99, Lansing; 1899-1900, Grandview Avenue, Dubuque; 1900-03, Waukon; 1903-06, West Union; 1906— Waverly.

CURRAN, ALLEN B. 1895-97, Cascade; 1897-1900, Quasqueton; 1900-02, Hopkinton; 1902-03, Clarksville; 1903-06, Northwood; 1906— West Union.

DAVIS, B. A. 1902-04, Chelsea; 1904-06, Whitten; 1906—Monmouth.

DAVIS, WILLIAM B. 1879-80, Quasqueton; 1880-82, Dubuque Circuit; 1882-84, Dyersville; 1884-86, West Union; 1886-90, Wyoming; 1890-93, Clarence; 1893-96, Rockford; 1896-1900, Nashua; 1900-02, State Center; 1902-03, Delmar; 1903-06, West Branch; 1906—Farley.

DAWSON, JOHN. 1894-96, Kensett; 1896-97, Brandon; 1897-1900, Student in Garrett Biblical Institute; 1900-02, Randalia; 1902-04, Greeley; 1904—Hazelton.

DEARING, JOHN A. 1890-99, Salvation Army; 1901-02, Prairieburg; 1902-03, Ryan; 1903-04, Cedar Bluff; 1904-05, Palo; 1905-06, Allison; 1906—Frederika.

DEBRA, HARVEY R. 1897-1901, Member of West Nebraska and Rock River Conferences; 1901—Principal of Epworth Seminary.

DEPUY, ORIN C. 1891-94, Asbury, Dubuque; 1894-98, Farley; 1898-1900, Hopkinton; 1900-01, Grand View Avenue, Dubuque; 1901-05, Strawberry Point; 1905—Edgewood.

DOLPH, JOHN. 1874-76, Cresco; 1876-78, Postville; 1878-79, Dryden Circuit; 1879-80, Ackley; 1880-82, Albion; 1882-84, Eldora; 1884-91, Supernumerary; 1891—Superannuate.

DONER, WILLIAM H. 1885-87, Nora Springs; 1887-90, Parkersburg; 1890-91, Janesville; 1891-92, Coggon; 1892-95, LeClaire; 1895-97, Olin; 1897-1901, Miles; 1901-04, Clarence; 1904-Springville.

DORCAS, HARVEY F. 1897-98, Urbana; 1898-99, Alburnett; 1899-1901, Bassett; 1901-04, Burr Oak; 1904-05, Randalia; 1905-Oasis.

DUNHAM, GEORGE W. 1897-98, Colesburg; 1898-1902, Student in Upper Iowa University; 1902-03, Le Grand; 1903-05,



1. C. W. Cleveland
2. A. D. Welch
3. G. F. Sutherland
4. G. H. Kennedy

5. G. W. Rogers
6. J. J. Littler
7. H. O. Pratt
8. J. T. Crippen

9. L. C. Lemon
10. R. T. Westren
11. H. R. DeBra
12. M. T. Smedley

13. G. B. Crinklaw
14. S. C. Platts
15. M. J. Locke
16. W. G. Crowder

Student in Madison, N. J.; 1905-06, Volga City and Elkader; 1906— Center Junction.

DUTTON, DEAN C. 1901-04, McGregor; 1904-05, Field Secretary of Upper Iowa University; 1905— Anamosa.

DWELLO, PLIMMON N. 1889-92, Elma and New Haven; 1892-94, Hawkeye; 1894-98, Riceville; 1898-1900, Monona; 1900-04, Center Grove; 1904— Arlington.

DYRE, W. RANKIN. 1856-88, Minister in the Methodist Church of Canada; 1888-90, Lime Springs; 1890-94, Inland; 1894-98, Sabula; 1898-1904, DeWitt; 1904— Superannuate.

EARHART, ROBERT N. 1860-61, Maquoketa Circuit; 1861-62, Camanche; 1862-63, Clinton; 1863-64, Asbury; 1864-65, Independence; 1865-67, Grace Church, Waterloo; 1867-70, West Union; 1870-73, Toledo; 1873-75, Osage; 1875-77, Charles City; 1877-79, Manchester; 1879-81, Tipton; 1881-82, Supplied Webster City; 1882-84, Ackley; 1884-86, Grundy Center; 1886-89, Hopkinton; 1889-90, Jessup; 1890-95, Monticello; 1895-97, Wyoming; 1897-1900, Olin; 1900-01, Montour; 1901— Superannuate.

EBERHART, JEREMIAH S. 1863-64, Monticello; 1864-65, Junior Preacher Iowa City Circuit; 1865-66, Osage; 1866-67, Albion; 1867-70, Toledo; 1870-71, Jesup; 1871-72, DeWitt; 1872-75, Lyons; 1875-78, Monticello; 1878-79, Nashua; 1879-82, Traer; 1882-1900, Supernumerary; 1900— Superannuate.

ELLIS, FARNUM. 1891-95, Member of North Nebraska Conference; 1895-96, Morrison; 1896-97, Elkader; 1897-99, Tipton Circuit; 1899-1901, LeClaire; 1901-03, Center Junction; 1903-05, Elwood; 1905— Delmar.

ELWICK, THOMAS J. 1894-95, Melbourne and Van Cleve; 1895-97, East Janesville; 1897-99, Plainfield; 1899-1903, Rudd; 1903-05, Volga and Elkader; 1905— Masonville.

EVANS, THOMAS M. 1876-82, Member of West Wisconsin Conference; 1882-85, Central City; 1885-90, Springville; 1890-95,

Charles City 1895-97, Vinton; 1897-1902, Grace Church, Waterloo; 1902-06, Marion; 1906— Clinton.

FAIRALL, H. H. 1861-65, Member of Pittsburg Conference; 1865-66, Independence; 1866-67, First Church, Waterloo; 1867-69, Monticello; 1869-71, Decorah; 1871-72, Supernumerary; 1872-77, Secretary of American and Foreign Christian Union; 1877-78, Supernumerary; 1878-81, Agent of the American and Foreign Christian Union; 1881-85, General Secretary of the American and Foreign Christian Union; 1885-87, Secretary of the Protestant Evangelical Association; 1887- Editor of the Iowa Methodist.

FELLOWS, STEPHEN N. 1854-60, Professor of Mathematics and Natural Science in Cornell College; 1860-61, Dyersville; 1861-63, Tipton; 1863-66, Lyons; 1866-67, Marshalltown; 1867-87, Professor of Psychology and Didactics in State University of Iowa; 1887-88, First Church, Waterloo; 1888-93, Manchester; 1893-95, Toledo; 1895-98, Fayette; 1898-1900, Grundy Center; 1900- Agent for Conference Claimant Fund.

FELT, CARL A. 1901-03, Dike; 1903-06, Student in Drew Theological Seminary; 1906- Assistant Secretary in Young Peoples Department of Missionary Society.

FERGUSON, STEPHEN R. 1872-74, Member of Des Moines Conference; 1874-87, Member of Iowa Conference; 1887-89, Member of N. W. Kansas Conference; 1889-92, Gladbrook; 1892-94, West Union; 1894-97, Waukon; 1897-99, McGregor; 1899-1902, Parkersburg; 1902-03, Sumner; 1903-05, Conference Evangelist; 1905- Supernumerary.

FICKLE, ALBERT B. 1894-97, Fredericksburg; 1897-99, Elkader; 1899-1901, Maynard; 1901-03, Quasqueton; 1903- Plymouth.

FISHER, FRED P. 1895-97, Alburnett; 1897-1900, Central City; 1900-02, Student in Garrett Biblical Institute; 1902-04, Geneva; 1904-06, Stanwood; 1906- Supernumerary.

FLEMING, THOMAS E. 1873-74, Ridgeway; 1874-75, Lansing; 1875-77, Northwood; 1877-78, Nora Springs; 1878-79, Mitchell; 1879-81, Elkader; 1881-83, Waukon, 1883-86, Fayette; 1886-87, Fourteenth Street, Davenport; 1887-92, Davenport District; 1892-96, St. Paul's, Cedar Rapids; 1897-98, Eldora; 1898-1900, Maquoketa; 1900-04, Decorah District; 1904— Dubuque District.

FOOTE, HORACE. 1887-90, Hansell and Dumont; 1890-93, New Hartford; 1893-97, Winthrop; 1897-1900, Earlville; 1900-04, Hazelton; 1904- Superannuate.

FOSTER ALBERT T. 1880-87, Member of Minnesota Conference; 1887-99, Member of N. Dakota Conference; 1899-1904, Member of Minnesota Conference; 1904-05, Rhodes; 1905- Union.

GAMMONS, JOHN. 1884-86, National; 1886-90, Ridgeway; 1890-93, Edgewood; 1893-94, Elwood; 1894-98, West Union; 1898-1901, Fayette; 1901- Cresco.

GARRISON, GEORGE L. 1862-64, Cottage Hill; 1864-65, Colesburg; 1865-66, Superannuate; 1866-68, Yankee Settlement; 1868-70, Earlville; 1870-73, Postville; 1873-74, Luana; 1874-76, Mitchell; 1876-77, Nora Springs; 1877-78, Mt. Auburn; 1878-80, Brandon; 1880-82, Shell Rock; 1882-85, Quasqueton; 1885-87, Masonville; 1887-89, Mitchell and St. Ansgar; 1889-92, Oasis; 1892-94, Solon; 1894-98, Dyersville; 1898-1901, Cascade; 1901-02, Otterville; 1902- Superannuate.

GIBBENS, WILLIAM A. 1880-87, Member of Iowa Conference; 1887-89, Gilman, 1889-92, Union; 1892-94, Montour; 1894-95, Central City; 1895-97, Oasis; 1897-99, Greeley; 1899-1901, Strawberry Point; 1901-02, Maynard and Westgate; 1902-04, Luana; 1904-06, Mt. Auburn; 1906- Geneseo.

GOODELL, MERRITT A. 1871-73, Olin; 1873-76, Dryden; 1876-77, State Center; 1877-80, Union; 1880-82, Northwood; 1882-85, Oasis; 1885-87, Monmouth; 1887-91, Supernumerary;

1891-96, Fairfax; 1896-1901, Lisbon; 1901-04, Albion; 1904-06, Dumont; 1906- Mt. Auburn.

GOODSELL, SAMUEL. 1875-76, Solon; 1876-77, Colesburg; 1877-78, Cottage Hill; 1878-80, Andrew and Lamont; 1880-82, Olin; 1882-85, Center Junction; 1885-87, Quasqueton; 1887-88, Dyersville; 1888-89, Staceyville; 1889-90, Mitchell and St. Ansgar; 1890-92, Fairbank; 1892-96, Maynard; 1896-98, Lamont; 1898-1901, Farley; 1901-03, Morrison; 1903-04, Dougherty and Aredale; 1904-05, Preston; 1905- Supernumerary.

GOULD, CHARLES L. 1881-83, Center Point; 1883-85, Student in Boston University; 1885-89, La Porte City; 1889-91, Nashua; 1891-95, Tipton; 1895-98, Charles City; 1898-1904, Davenport District; 1904-1905, Marshalltown; 1905- Supernumerary.

GOULD, J. W. 1869-71, Shell Rock; 1871-73, Northwood; 1873-75, Union Ridge; 1875-76, Monona; 1876-78, Frankville; 1878- Superannuate.

GREEN, HARRY H. 1866-69, Summer Hill; 1869-70, Mill Rock; 1870-72, Maquoketa Circuit; 1872-73, Delmar; 1873-76, Wyoming; 1876-79, Toledo; 1879-80, Nashua; 1880-83, Janesville; 1883-84, Plainfield; 1884-90, Dubuque District; 1890-96, Decorah District; 1896-98, Iowa Falls; 1898-1904, Dubuque District; 1904- Supernumerary.

GRUWELL, ELMER T. 1892-96, Mt. Vernon Circuit; 1896-99, Coggon; 1899-1901, Oelwein; 1901-03, Field Agent for Cornell College; 1903, First Church, Waterloo (3 months); 1903-Hampton.

HALL, ELBERT D. 1885-86, Frankville; 1886-87, Union; 1887-88, Le Grand; 1888-91, Student in Garrett Biblical Institute; 1891-93, Staceyville; 1893-96, Lansing; 1896-97, Mitchell; 1897-1900, Supernumerary; 1900-01, Otterville; 1901- Supernumerary.

HALL, VERNON E. 1899-1901, Elma; 1901-04, Ridgeway; 1904- McGregor.

HALLETT, ALBERT A. 1898-99, New Albin; 1899-1900, Brownville; 1900-01, Student in School; 1901-03, Cresco Circuit; 1903-05, Mitchell; 1905- Burr Oak.

HAMMOND, B. C. 1859-71, Member of West Wisconsin Conference; 1871-74, Member of Northwest Iowa Conference; 1874-77, Waukon; 1877-80, Waverly; 1880-84, Cedar Rapids District; 1884-85, Supernumerary; 1885-1906, Chaplain in U. S. Army.

HANNER, J. R. A. 1883-84, Hansell; 1884-85, Sumner; 1885-87, Student in Cornell College; 1886-87, Supply at Lowden and Grand Mound; 1887-90, Monmouth; 1890-92, Preston; 1892-97, Delmar; 1897-1900, Sheffield; 1900-04, Tama; 1904-05, Oelwein; 1905- Epworth.

HAWN, CHARLES A. 1859-65, Member of Iowa Conference; 1865-67, Montour; 1867-69, Camanche; 1869-70, Clarence; 1870-71, Mechanicsville; 1871-73, Center Grove; 1873-75, Langworthy; 1875-77, Eldora; 1877-78, Garrison; 1878-79, Lisbon; 1879-81, Sabula; 1881-83, Elwood; 1883-85, Superannuate; 1885-87, Center Point; 1887-90, Inland; 1890-92, Camanche; 1892-95, Sheffield; 1895-97, Tama; 1897-1903, Superannuate; 1903-05, Solon; 1905- Superannuate.

HAYWARD, JOHN H. 1870-71, Fayette Circuit; 1871-72, Frederika; 1872-74, Hebron; 1874-75, Supernumerary; 1875-78, Mechanicsville; 1878-80, Riceville; 1880-81, Raymond; 1881-83, Rockford; 1883-84, Beaman; 1884-86, Gilman; 1886-88, Rockwell; 1888-91, Sheffield; 1891-92, DeWitt; 1892-93, Strawberry Point; 1893-94, West Branch; 1894-96, Dubuque, Grand View Avenue; 1896-97, Conference Evangelist; 1897-98, Jessup; 1898-99, Brandon; 1899-1902, New Hartford; 1902-03, Fairfax; 1903-06, Floyd; 1906- Montour.

HEATLY, FRANCIS T. 1886-87, Lansing; 1887-88, Clermont; 1888-90, Luana; 1890-92, Frankville; 1892-95, Lowden and Grand

Mound; 1895-96, Elwood; 1896-98, Camanche; 1898-1900, Dumont; 1900-02, Clarksville; 1902-05, Edgewood; 1905-06, Quasqueton.

HENDRICKS, T. H. 1888-94, Member of Dakota Conference; 1894-95, Bassett; 1895-98, Paris and Bonair; 1898-1901, Ridgeway; 1901- Supernumerary.

HESTWOOD, JAMES F. 1854-55, Millersburg; 1855-57, Story Mission; 1857-59, Boonesborough; 1859-60, Eldora; 1860-62, Manchester; 1862-64, Waukon; 1864-67, North McGregor; 1867-69, Strawberry Point; 1869-71, Superannuate; 1871-74, Elkader; 1874-77, Strawberry Point; 1877-80, Dubuque Circuit; 1880-82, Center Grove; 1882-84, Masonville; 1884-86, Farley; 1886-88, Lamont; 1888-93, Tipton Circuit; 1893-94, Sabula; 1894- Superannuate.

HILBURN, JOEL. 1894-98, Burr Oak; 1898-1901, Mitchell; 1901-03, Bassett; 1903-04, Marble Rock; 1904-Center Junction.

HILMER, WILLIAM C. 1893-1900, Member of Chicago German Conference; 1900- Professor of Modern Languages, Upper Iowa University.

HIRSCH, ARTHUR H. 1901-04, Dysart; 1904-05, Janesville; 1905- Student at School.

HOLM, ADAM. 1873-78, Principal of Epworth Seminary; 1878-79, Dodge City; 1879-82, Professor of Latin in Upper Iowa University; 1882-85, Delhi; 1885-88, Staceyville; 1888-91, Blainstown; 1891-92, Sheffield; 1892-95, Camanche; 1895-97, Miles; 1897-1900, Fairfax; 1900-01, Dysart; 1901- Superannuate.

HOSKYN, JOHN H. 1871-73, West Irving; 1873-75, Solon; 1875-76, Bradford; 1876-78, Central City; 1878-79, Fairfax; 1879-81, West Irving; 1881-83, Beaman; 1883-86, Rockford; 1886-90, Janesville; 1890-91, Parkersburg; 1891-94, Nashua; 1894-97, Edgewood; 1897-1901, Winthrop; 1901-03, Arlington; 1903- Superannuate.

HOWE, DELBERT N. 1890-93, Calmar; 1893-96, Waucoma; 1896-98, LeClaire; 1898-1900, Marble Rock; 1900-01, Walker; 1901- Supernumerary.

HUDSON, CARL K. 1897-98, Alburnett; 1898-1900, Stanwood; 1900-04, Student in Boston University; 1904- Gladbrook.

HUNT, EMMETT G. 1885-90, Hawkeye; 1891-92, Assistant Pastor, First Church Salt Lake City; 1892-94, Liberty Park, Salt Lake City; 1894-96, Iliff Church, Salt Lake City; 1896-98, Park City; 1898-1900, Heath Church, Salt Lake City; 1900-02, Liberty Park, Salt Lake City; 1902-03, St. Ansgar; 1903-06, Decorah; 1906- Parkersburg.

HURREL, JACOB. 1866-67, Spring Creek; 1867-69, Central City; 1869-70, Strawberry Point; 1870-72, Center Point; 1872-75, Fairbanks; 1875-76, Quasqueton; 1876-78, Brandon; 1878-79, Grand Mound; 1879-80, Olin; 1880-81, Abbott; 1881-82, Supernumerary; 1882- Superannuate.

JEFFRIES, EDWARD W. 1858-59, Delhi; 1859-61, Dubuque Circuit; 1861-62, Andrew; 1862-65, Manchester; 1865-67, Anamosa; 1867-68, Mount Vernon; 1868-69, Agent of Cornell College and Pastor St. Pauls, Cedar Rapids; 1869-70, Waverly; 1870-71, Supernumerary; 1871-72, Located; 1872-73, New Hartford; 1873-75, Eldora; 1875-77, Nashua; 1877-78, Center Grove; 1878-79, Dyersville; 1879-81, Lyons; 1881-83, Wyoming; 1883-88, Superintendent of Church and Sunday School Library Work; 1888-1900, Supernumerary; 1900- Superannuate.

JOHNSON, JOHN E. 1895-1900, Member of New England Southern Conference; 1900-03, First Church, Waterloo; 1903-06, Supernumerary; 1906- Conference Evangelist.

JONES, JOHN B. 1876-78, Lisbon; 1878-81, Central City; 1881-82, Supernumerary; 1882-83, New Hampton; 1883-85, Staceyville; 1885-87, Floyd; 1887-89, Union; 1889-93, Tama; 1893-95, Clarence; 1895-1900, Traer; 1900-02, Grundy Center; 1902-03, Northwood; 1903-05, Epworth; 1905- Conrad.

KEELER, WILFRED C. 1897-1901, Member of the Iowa Conference; 1901-03, Dumont; 1903-05, Staceyville; 1905-06, Without appointment to attend school; 1906- Grandview Avenue, Dubuque.

KEISTER, BENJAMIN B. 1892-1901, Member of North Nebraska and Arkansas Conferences; 1901-03, Marble Rock; 1903-04, Supernumerary; 1904-05, Albion; 1905-06, Supernumerary; 1906- Garrison.

KENNEDY, GEORGE H. 1891-1900, Member of Northwest Iowa Conference; 1900-02, Ackley; 1902-03, Iowa Falls; 1903-05, Grundy Center; 1905- Oelwein.

KEPPEL, J. H. 1863-1882, Member of the Canada Conference; 1882-83, Albion; 1883-84, Colesburg; 1884-85, New Haven; 1885-88, Lime Springs; 1888-90, Clermont; 1890-92, Floyd; 1892-97, Geneseo; 1897-98, Marble Rock; 1898-99, Sabula; 1899-1900, Calamus; 1900-02, Lowden; 1902- Supernumerary.

KETCHUM, EUGENE. 1874-76, Manchester Circuit; 1876-79, Earlville; 1879-80, Strawberry Point; 1880-83, Luana; 1883-85, Floyd; 1885-87, Solon; 1887-88, Stanwood; 1888-90, Central City; 1890-93, Mitchell; 1893-94, Riceville; 1894-95, Hawkeye; 1895-96, Geneva; 1896-98, Elwood; 1898- Superannuate.

KIDDER, JAMES J. 1889-92, Lamont; 1892-95, Fairbank; 1895-1900, Center Grove; 1900-01, Arlington; 1901-03, Plymouth; 1903-05, Sabula; 1905- Elwood.

KING, WILLIAM, F. 1862-63, Professor of Latin and Greek in Cornell College; 1863-65, Acting President of Cornell College; 1865-President of Cornell College.

KIRWIN, WILL. 1898-99, Mount Vernon Circuit; 1899-1901, Palo; 1901-04, Urbana; 1904-06, Walker; 1906- Riceville.

KNIGHT, ERNEST A. 1900-05, Member of West Nebraska Conference; 1905-06, Sumner; 1906- Shell Rock.



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1. M. A. Goodell
2. F. N. Willis
3. Mark Masters
4. R. H. Puckett

5. N. F. Norton
6. W. N. Chaffee
7. W. W. Carlton
8. C. A. Peddicord

9. J. B. Bird
10. G. W. B. Snell
11. B. C. Barnes
12. T. H. Hendricks

13. F. H. Linn
14. D. N. Howe
15. G. L. Garrison
16. C. M. Wheat

KYNETT, JOHN W. 1865-66, Oxford Mills; 1866-67, Davenport Circuit; 1867-68, Langworthy; 1868-69, Hebron; 1869-70, Bethel and Red Oak; 1870-71, Solon; 1871-72, Big Grove; 1872-75, Supernumerary. 1875-76, Maynard; 1876-77, Ridgeway; 1877-78, Grand Mound; 1878-79, Garrison; 1879-96, Supernumerary; 1896-Superannuate.

LANG, EDWARD A. 1900-02, Allison; 1902-03, Kensett; 1903-05, Dike; 1905- Lime Springs.

LEAMAN, ERNEST R. 1884-85, Masonville; 1885-86, Sumner; 1886-87, Plymouth; 1887-89, New Hartford; 1889-90, Clarksville; 1890-91, Brandon; 1891-94, Stanwood; 1894-96, Lisbon; 1896-97, Dysart; 1897-99, Delhi; 1899-1900, Greeley; 1900-01, Floyd; 1901-02, Monona; 1902-04, Calmar; 1904-06, LeClaire; 1906-- Delaware.

LEASE, WILLIAM. 1857-59, Strawberry Point; 1859-61, Frankville; 1861-62, Garnavillo; 1862-64, Sabula; 1864-66, Maquoketa Circuit; 1866-68, Maquoketa; 1868-71, Independence; 1871-73, Anamosa; 1873-77, Marshalltown District; 1877-79, Lyons; 1879-83, Davenport District; 1883-86, 14th Street, Davenport; 1886-88, West Union; 1888-90, Postville; 1890-92, McGregor; 1892-97, DeWitt; 1897-1900, New Hampton; 1900-01, Mt. Auburn; 1901-03, Floyd; 1903-05, New Albin; 1905- Rhodes.

LEE, EDWARD. 1884-85, Urbana; 1885-86, Prairieburg; 1886-87, Hansell; 1887-88, Montour; 1888-90, Chelsea; 1890-92, Andrew; 1892-95, Olin; 1895-96, LeClaire; 1896-98, Whitten; 1898-1901, Toledo Circuit; 1901-02, Beaman; 1902-03, LeGrand and Elberon; 1903-04, Marion Circuit; 1904-05, Supernumerary; 1905-06, Norway and Walford; 1906- Ryan.

LEMEN, W. MINOR. 1879-84, Member of Austin Conference; 1884-86, Lisbon; 1886-89, Fairfax; 1889-90, Albion; 1890-92, Central City; 1892-96, Parkersburg; 1896-1900, Rockford; 1900-02, Monticello; 1902-04, Conrad; 1904-06, Jesup; 1906- Northwood.

LEMON, L. C. 1884-1904, Member of Nebraska Conference; 1904- St. John's Church, Davenport.

LEONARD, P. J. 1877-80, Oxford Mills; 1880-81, Preston; 1881-83, Colesburg; 1883-85, Montour; 1885-86, Whitten; 1886-88, Allison; 1888-90, Greene; 1890-92, Raymond; 1892-94, Earlville; 1894-99, Hazelton; 1899-1901, Fredericksburg; 1901- Superannuate.

LINN, FRED H. 1887-88, Cascade; 1888-91, Delhi; 1891-93, Guttenburg and Clayton; 1893-95 Janesville; 1895-98, Hawkeye; 1898-1901, Lime Springs; 1901-03, Fredericksburg; 1903-06, Riceville; 1906- West Branch.

LITTLER, J. J. 1855-58, Member of Illinois Conference; 1870-71, Maysville; 1871-72, Riceville; 1872-73, Rockford; 1873-74 Clarksville; 1874-77, Cascade; 1877-78, Nora Springs; 1878-79, Lamoille; 1879-80, Beaman; 1880-82, West Irving; 1882-84, Brandon; 1884-86, Monona; 1886-88, Fredericksburg; 1888-91, Luana; 1891- Superannuate.

LOCKARD, LUTHER L. 1880-81, Andrew; 1881-83, Bellevue; 1883-86, Edgewood; 1886-88, Earlville, 1888-89, Epworth; 1889-93, Hopkinton; 1893-96, McGregor; 1896-99, Decorah; 1899-1901, Wyoming; 1901-05, Anamosa; 1905- Maquoketa.

LOCKWOOD, EDMOND J. 1884-86, Maynard; 1886-90, Edgewood and Greeley; 1890-92, Postville; 1892-96, Osage; 1896-99, Cedar Falls; 1899- St. Paul's, Cedar Rapids.

LOCKE, MELVIN J. 1897-99, Laurel; 1899-1901, Marion Circuit; 1901-04, Springville; 1904-06, Clarence; 1906- Tipton.

LOVELAND, FRANK L. 1889-91, Coggon; 1891-95, Bowman Church, Clinton; 1895-98, Trinity, Cedar Rapids; 1898-1903, Vinton; 1903-06, First Church, Waterloo.

LUSK, ROBERT C. 1892-94, Elkader; 1894-97, Elma; 1897-99, Strawberry Point; 1899-1900, Hazelton; 1900-02, Greeley; 1902-04, Randalia; 1904-06, Center Grove; 1906- Delhi.

LUSK, I. C. 1872-73, Vernon Prairie; 1873-75, Bellevue; 1875-76, Preston; 1876-78, Delmar; 1878-79, LaMoille; 1879-81, Springfield; 1881-82, Langworthy; 1882-84, West Branch; 1884-86, Dyersville; 1886-87, Elkader; 1887-88, Floyd; 1888-90, Marion Circuit; 1890-92, Jesup; 1892-93, La Porte City; 1893-94, Center Point; 1894-95, Tipton Circuit; 1895- Superannuate.

LUSTED, W. H. 1883-84, Sumner; 1884-86, Plymouth; 1886-89, Field's Chapel; 1889-91, Nora Springs; 1891-92, Rudd; 1892-96, Brandon; 1896-1901, Raymond; 1901-04, Cedar Falls Circuit; 1904-05, Supernumerary; 1905-06, Raymond; 1906- Superannuate.

MAGEE, JOHN C. 1870-71, Rockford; 1871-72, New Hartford; 1872-73, Fayette (Assistant); 1873-75, La Porte City; 1875-78, Grundy Center; 1878-80, Maquoketa; 1880-83, Waverly; 1883-85, Waukon; 1885-91, Marshalltown District; 1891-94, Cedar Falls; 1894-95, Vinton; 1895-98, Hampton; 1898-1904, Cedar Falls District; 1904- Decorah District.

MANLEY, WILSON E. 1893- Missionary to China.

MANNING, GEORGE R. 1866-68, Inland; 1868-70, Wyoming; 1870-72, Bellevue; 1872-75, Sabula; 1875-78, Maquoketa; 1878-80, Agent of Cornell College; 1880-82, Supernumerary; 1882-84, De Witt; 1884-86, Epworth; 1886-88, Waukon; 1888-91, Clarence; 1891-92, Wyoming; 1892-96, Lyons; 1896-1900, Supernumerary; 1900- Superannuate.

MANWELL, A. C. 1853-56, Member of North Indiana Conference; 1856-73, Member of Wisconsin Conference; 1873-75, Charles City; 1875-78, First Church, Davenport; 1878-81, Grace, Waterloo; 1881-83, First Church, Clinton; 1883-87, Davenport District; 1887-89, Anamosa; 1889-91, Waverly; 1891-95, Supernumerary; 1895- Superannuate.

MASTERS, MARK. 1898-99, Minerva; 1899-1900, Melbourne; 1900-03, Laurel; 1903-06, Montour.

MAXFIELD, GLENMORE E. 1900-04, Minerva; 1904—Student in Garrett Biblical Institute.

MCCORD, J. W. 1876-93, Member of Central Illinois Conference; 1893-95, Miles; 1895-96, Reinbeck; 1896-97, McGregor; 1897-1900, Waukon; 1900-01, Monona; 1901—Superannuate.

MCINTOSH, ALEXANDER M. 1881-84, Riceville; 1884-86, Calmar; 1886-87, Neligh, Nebraska; 1887-88, Delhi; 1888-90, Earlville; 1890-92, Springville; 1892-95, Epworth; 1895-99, Clarence; 1899-1903, Epworth; 1903-05, Lyons Church, Clinton; 1905—Wyoming.

MELLOTT, WILLIAM R. 1881-1904, Member of Wisconsin Conference; 1904-05, Morrison; 1905—Sabula.

MERSHON, NELSON A. 1886-90, Shellsburg; 1890-93, Center Point; 1893-96, Kenwood Park; 1896-1900, State Center; 1900-05, Trinity, Cedar Rapids; 1905—Toledo.

METCALF, JACOB B. 1883-84, Urbana; 1884-86, Garrison; 1886-88, Tipton Circuit; 1888-89, Toledo Circuit; 1889-90, Fairbanks; 1890-92, Quasqueton; 1892-94, Plainfield; 1894-95, Oxford Junction; 1895-98, Silver Creek; 1898-1901, Dyersville; 1901-04, Farley; 1904-05, Greeley; 1905—Brandon.

MILLER, E. L. 1867-69, Inland; 1869-70, Grace, Waterloo; 1870-72, Lyons; 1872-73, Clarence; 1873-76, Decorah; 1876-78, Vinton; 1878-80, Iowa City; 1880-81, Marshalltown; 1881-85, Marshalltown District; 1885-88, Manchester; 1888-92, Marion; 1892-98, Davenport District; 1898-1903, Toledo; 1903-04, Iowa Falls; 1904-05, Nora Springs; 1905—Agent for Cornell College.

MILLER, F. X. 1857-58, Delaware Circuit (which included Manchester, Earlville, Edgewood and other points); 1858-59, Frankville and Postville; 1859-60, Lansing; 1860-61, Junior Preacher, Vinton; 1861-63, Colesburg; 1863-65, Cascade; 1865-66, Waverly and Janesville; 1866-67, Waverly; 1867-69, Sabula; 1869-71, Marion; 1871-74, Monticello; 1874-6, Manchester; 1876-79, Hampton;

1879-81, Charles City; 1881-84, Lyons; 1884-86, Tama City; 1886-87, Iowa Falls; 1887-88, Decorah; 1888-90, Dyersville; 1890-95, Traer; 1895-97, Bowman Church, Clinton; 1897-1901, Mt. Auburn; 1901-03, Conference Evangelist; 1903-04, Agent of Upper Iowa University; 1904— Supernumerary.

MILLER, ROBERT A. 1882-84, Ridgeway; 1884-85, Monona; 1885-86, Oxford Mills; 1886-88, Preston; 1888-91, Elwood; 1891-92, Monmouth; 1892-93, Blainstown; 1893-94, Whitten; 1894-97, Sumner; 1897-99, Andrew; 1899-1901, Low Moor; 1901-06, Bowman Church, Clinton; 1906— City Missionary, Clinton.

MITCHELL, MILES E. 1899-1901, Morrison; 1901-02, Steamboat Rock; 1902— Supernumerary.

MONTGOMERY, JOHN. 1856-57, Cedar Rapids Mission; 1857-58, Marion Circuit; 1858-60, Marietta and Albion; 1860-61 Webster City; 1861-62, Fulton; 1862-63, Pleasant Hill; 1863-64, Andrew; 1864-67, Superannuate; 1867-68, Albion; 1868-69, Union; 1869-70, Toledo Circuit; 1870-71, Prairieville; 1871-73, Union; 1873-74, Steamboat Rock; 1874-75, Marshalltown Circuit; 1875—Superannuate.

MOSSMAN, G. ELMER. 1900-03, Coggon; 1903-06, Student in Boston University.

NORTON, NIRAM F. 1882-83, Windsor; 1883-84, New Haven; 1884-87, Student in Garrett Biblical Institute; 1887-92, In Arizona Mission; 1892-93, Shellsburg; 1893-94, Sumner; 1894-96, Whitten; 1896-1900, Geneva; 1900-02, New Hampton; 1902-06, Parkersburg; 1906— Field Secretary of Upper Iowa University.

PAINE, JASON L. 1866-67, Supplied Dakota Territory, "a circuit 150 miles long up and down the Missouri River"; 1864-66 Lowden; 1866-67, Davenport Circuit; 1867-68, Fayette Circuit; 1868-73, Located; 1873-76, Postville; 1876-78, Cresco; 1878-80, Monticello; 1880— Superannuate.

PARKER, DANIEL M. 1880-83, Lansing; 1883-84, Student in Garrett Biblical Institute; 1884-87, New Hampton; 1887-88, North Nebraska Conference; 1888-89, Grafton, Dakota; 1889-90, Hawkeye; 1890-93, Waucoma; 1893-97, Nora Springs; 1897-98, Supernumerary; 1898-99, Hawkeye; 1899-1900, Waucoma; 1900-02, Postville; 1902-06, New Hampton; 1906—Lecturer on Biblical Literature in Upper Iowa University.

PARKIN, CHARLES A. 1891-93, Clermont; 1893-95, Guttensburg; 1895-1900, Calmar; 1900-01, Field Representative of Upper Iowa University; 1901-04, Jesup; 1904-05, Conrad; 1905—Reinbeck.

PARSONS, RUFUS D. 1867-70, Lyons; 1870-72, Waverly; 1873-75, Clinton and West Las Ammas, Colorado; 1875-76, Cedar Falls; 1876-79, Mount Vernon; 1879-80, Marion; 1880-82, Vinton; 1882-85, Iowa City; 1885-88, Osage; 1888-90, Fayette; 1890-93, Mason City; 1893-97, Manchester; 1897-98, Vinton; 1898-1900, Waverly; 1900-02, Maquoketa; 1902-06, Tipton; 1906—Clarence.

PEDDICORD, CHARLES A. 1896-98, Plainfield; 1898-1900, Student in Garrett Biblical Institute; 1900-01, Tipton Circuit; 1901-04, Camanche; 1904—De Witt.

PERRY, DEWITT C. 1893-94, Jackson Avenue, Dubuque; 1894-95, Greeley; 1895-97, Strawberry Point; 1897-99, Elma; 1899-1900, Lansing; 1900-02, Volga; 1902-06, Bennett; 1906—Stanwood.

PERRY, JAMES D. 1889-90, Silver Creek; 1890-92, Elkader; 1892-96, Floyd; 1896-98, Walker; 1898-99, New Hartford; 1899-1901, Janesville; 1901-02, Raymond; 1902-04, Shellsburg; 1904-06, Monmouth; 1906—Allison.

PERRY, M. W. S. 1891-96, Member of Wisconsin Conference; 1896-97, Frankville; 1897-1900, Clermont; 1900-01, Whitten; 1901-02, Chelsea; 1902—Supernumerary.

PIPER, WALTER. 1893-96, Prairie Chapel and Wesley; 1896-99, Parkersburg; 1899-1904, Shell Rock; 1904-06, Nashua; 1906—Rockford.

PITNER, WILLIAM F. 1883-84, Center Point; 1884-86, Dysart; 1886-88, Shellsburg; 1888-93, Decorah; 1893-97, Grace, Waterloo; 1897-99, Manchester; 1899-1900, Marion; 1900-03, First Church, Clinton; 1903—Marshalltown District.

PLATTS, S. C. 1880-86, Member of N. W. Iowa Conference; 1886-87, Ackley; 1887-89, State Center; 1889-91, Fairfax; 1891-94, Hazelton; 1894-97, Earlville; 1897-98, DeWitt; 1898-1900, Kenwood Park; 1900-02, Calmar; 1902-04, Waucoma; 1904-05, Supernumerary; 1905—Superannuate.

PRATT, HENRY O. 1877-80, First Church, Waterloo; 1880-82, Toledo; 1882-85, St. Paul's, Cedar Rapids; 1885-88, Marshalltown; 1888-93, Iowa City; 1893-97, Mount Vernon; 1897-99, First Church Davenport; 1899-1904, Manchester; 1904—Iowa Falls.

PUCKETT, RUTHERFORD H. 1898-1905, Pastor in Friends' Church; 1905—Gilman.

PYE, NATHANIEL. 1872-73, Ridgeway; 1873-75, Monona; 1875-77, New Hampton; 1877-79, Staceyville; 1879-81, Mitchell and St. Ansgar; 1881-84, Springville; 1884-87, Lyons; 1887-88, McGregor; 1888-91, Independence; 1891-94, Waverly; 1894-96, Iowa Falls; 1896-1900, Belle Plaine; 1900-02, Marion; 1902-03, Grundy Center; 1903-04, Marshalltown; 1904-05, Iowa City; 1905—Charles City.

RANKIN, JOHN M. 1846-55, Member of Pittsburg Conference; 1855-56, West Union; 1856-58, Marshalltown District; 1858-60, Vinton District; 1860-61, Vinton; 1861-62, Dubuque Circuit; 1862-63, Rockdale; 1863-65, Marshalltown; 1865-66, Superannuate; 1866-67, Mechanicsville; 1867-69, Tipton; 1869-72, Iowa City District; 1872-74, Mechanicsville; 1874-77, Springville; 1877-8, Stanwood; 1880-81, Lowden; 1881—Superannuate.

RIDDLEINGTON, JOSEPH. 1856-58, Maquoketa Circuit; 1858-59, DeWitt; 1859-61, Vinton; 1861-63, Waterloo; 1863-65, Camanche; 1865-67, Bellevue; 1867-69, Lansing; 1869-71, Cresco; 1871-74,

FLOYD; 1874-76, New Hampton; 1876-93, Supernumerary; 1893-Superannuate.

ROBBINS, KIRK WALDO. 1901-03, Decorah; 1903-05, Waukon; 1905— Professor of Philosophy and Biblical Literature, in Cornell College.

ROBERTSON, FRANK M. 1867-68, Nashua; 1868-69, Eldora; 1869-71, Hampton; 1871-72, Manchester; 1872-73, Iowa Falls; 1873-75, Toledo; 1875-77, Waverly; 1877-80, Independence; 1880-81, Monticello; 1881-82, Decorah; 1882-83, Supernumerary; 1883-87, Member of Puget Sound Conference; 1887-90, Member of South Dakota Conference; 1890-94, Oelwein; 1894-96, Arlington; 1896-1900, Decorah District; 1900-06, Conference Evangelist; 1906— Supernumerary.

ROBINSON, JOHN Q. 1894-95, Tabernacle Circuit; 1895-99, Calamus and Grand Mound; 1899-1903, Lyons; 1903—Belle Plaine.

ROBINSON, WILLIAM W. 1873-75, Northwood; 1875-76, Frederika; 1876-77, Rockwell; 1877-78, Butler Center; 1878-80, Bradford; 1880-81, Brandon; 1881-93, Located; 1893-95, Hansell; 1895-97, Marble Rock; 1897-1902, Sumner; 1902-06, Postville; 1906— New Hampton.

RODGERS, CHARLES W. 1900-03, Colesburg; 1903-05, Masonville; 1905— Strawberry Point.

ROGERS, GEORGE W. 1870-71, Grand Mound; 1871-72, Oxford Mills; 1872-75, Inland; 1875-76, Raymond; 1876-77, Edgewood; 1877-79, Monmouth; 1879-80, Farley; 1880-81, Center Junction; 1881-86, Supernumerary; 1886-89, Le Claire; 1889-90, Solon; 1890-91, Supernumerary; 1891-93, Elwood; 1893—Superannuate.

ROSS, WILLIAM E. 1881-82, Ward's Corners; 1882-84, Burr Oak; 1884-85, Lime Springs; 1885-86, Hansell; 1886-87, Geneva; 1887-89, Plymouth; 1889-90, Brandon; 1890-95, Frederika; 1895-98, New Hartford; 1898-1900, Walker; 1900-02, Waucoma; 1902-04, Hopkinton; 1904— Lamont.



1. G. H. Bretnall
2. B. A. Davis
3. A. B. Curran
4. Wm. Cobb

5. J. O. Robinson
6. B. W. Soper
7. N. Pye
8. W. H. Slingerland

9. F. C. Witzigman
10. Milton Swisher
11. Roy V. Porter
12. J. N. Blodgett

13. J. M. Rankin
14. A. T. Bishop
15. H. T. Crawford
16. K. W. Robbins

SALISBURY, HERBERT R. 1892-93, Cresco Circuit; 1893-97, Clermont; 1897-99, Fredericksburg; 1899-1903, Delhi; 1903-05, Winthrop; 1905—Staceyville.

SANFORD, OSBERT M. 1902-04, Pleasant Ridge; 1904—Rockwell.

SANDERSON, F. H. 1905—Fayette.

SEATON, JOHN L. 1895-97, Guttensburg; 1897-1900, Student in Boston University; 1901-04, Grandview Avenue, Dubuque; 1904-06, Professor of Greek and Psychology in Dakota Wesleyan University.

SESSIONS, C. M. 1853-55, Elkader; 1855-56, Waukon; 1856-57, Waverly; 1857-58, Waterloo; 1858-60, Waterloo Circuit; 1860-61, Waverly; 1861-62, Rockville; 1862-64, Hopkinton; 1864-66, Groton, New York; 1866-68, Located; 1868-71, Center Grove; 1871-72, Cottage Hill; 1872—Superannuate.

SHAFFER, FRANK P. 1883-85, Vinton Circuit; 1885-87, Walker; 1887-90, Trinity, Cedar Rapids; 1890-93, Belle Plaine; 1893-96, Decorah; 1896-99, Cresco; 1899-1902, Tipton; 1902-05, Charles City; 1905—Osage.

SHANKLIN, WILLIAM ARNOLD. 1889-91, Student in Garrett Biblical Institute; 1891-96, Member of Puget Sound Conference; 1896-1900, St. Luke's, Dubuque; 1900-05, Member of Philadelphia Conference; 1905—President of Upper Iowa University.

SHEAR, GEORGE E. 1886-87, Whitten; 1887-89, Ackley; 1889-92, Reinbeck; 1892-93, Supernumerary; 1893-94, Albion; 1894-95, Oelwein; 1895-98, La Porte City; 1898-1900, Greene; 1900-03, Rockford; 1903-04, Nashua; 1904-06, Tama; 1906—Supernumerary.

SHECKLER, T. H. 1875-85, Member of Erie Conference; 1885-94, Member of North Dakota Conference; 1894-97, Member of Minnesota Conference; 1897-1900, Nora Springs; 1900-03, Sabula; 1903-04, Center Junction; 1904—Marble Rock.

SHIFFER, JAMES K. 1879-80, Charlotte; 1880-81, Oxford Mills; 1881-82, Eldora; 1882-84, Earlville; 1884-85, Hopkinton; 1885-87, Supernumerary; 1887-88, Raymond; 1888-90, Center Grove; 1890-91, Clarksville; 1891-93, Northwood; 1893-97, Supernumerary; 1897-1900, Camanche; 1900-03, Tipton Circuit; 1903—Supernumerary.

SHOEMAKER, GEORGE B. 1877-78, New Hartford; 1878-80, Greene; 1880-82, Clarksville; 1882-85, Traer; 1885-86, Janesville; 1886-89, Jesup; 1889-92, Grundy Center; 1892-95, Fayette; 1895-98, Toledo; 1898-1902, Iowa Falls; 1902-03, Maquoketa; 1903-06, Eldora; 1906— Geneva.

SKINNER, ELIAS. 1851-52, Otter Creek Mission; 1852-53, Sigourney; 1853-55, Cedar Rapids; 1855-57, Agent of Cornell College; 1857-59, Upper Iowa District; 1859-61, Mount Vernon; 1861-62, Superannuate; 1862-63, DeWitt; 1863-64, Chaplain 24th Iowa Infantry; 1864-65, Marion; 1865-67, Tipton; 1867-68, Cedar Falls District; 1868-72, Anamosa District; 1872-76, Dubuque District; 1876-77, 14th Street, Davenport; 1877-78, Dyersville; 1878-89, Superannuate; 1889-90, Raymond; 1890, Superannuate.

SKINNER, WILLIAM S. 1872-73, Steamboat Rock; 1873-75, Grundy Center; 1875-77, Shell Rock; 1877-80, Janesville; 1880-81, Nashua; 1881-88, Supernumerary; 1888-91, Mechanicsville; 1891-92, LaPorte City; 1892-94, Jesup; 1894-96, Dysart; 1896-97, Volga City; 1897-99, Supernumerary; 1899-1905, Superannuate; 1905-06, Luana; 1906—Centre Grove, Dubuque.

SLINGERLAND, WILLIAM H. 1879-83, Member of Central Illinois Conference; 1883-84, Albion; 1884-85, State Center; 1885-87, Eldora; 1887-88, Postville; 1888-90, Traer; 1890-91, Agent of Cornell College; 1891-93, Marion Circuit; 1893-94, Waukon; 1894-97, Shell Rock; 1897-99, Epworth; 1899—Superintendent of the Iowa Childrens' Home Society.

SLOCUM, PERKINS S. 1896-98, First Church, Clinton; 1898-

1903, Member of Northwest Iowa Conference; 1903-04, Asbury, Dubuque; 1904-06, Farley; 1906— Monticello.

SMEDLEY, MERLIN T. 1859-71, Member of Black River Conference; 1871-72, Tama; 1872-73, La Porte; 1873-74, Clarks-ville; 1874-76, Hopkinton; 1876-77, Farley; 1877-78, Center Junc-tion; 1878-80, Mechanicsville; 1880-81, Iowa Falls; 1881-82, Dyersville; 1882-83, Dubuque Circuit; 1883-85, Mt. Auburn; 1885-91, Supernumerary; 1891- Superannuate.

SMITH, ALBERT W. 1889-91, Viola; 1891-92, Norway; 1892-97, Center Junction; 1897-99, Wyoming; 1899-1901, Decorah; 1901-03, Wyoming; 1903-06, Rockford; 1906- Nashua.

SMITH, CHARLES E. 1897-98, Brownville; 1898-1902, St. Ansgar; 1902-03, Hawkeye; 1903-06, Fredericksburg; 1906- Postville.

SMITH, DILMAN. 1894-95, Alburnett; 1895-97, Central City; 1897-1901, Springville; 1901-04, Oelwein; 1904- Traer.

SMITH, JESSE W. 1892-95, Member of South Dakota Confer-ence; 1895-97, Greeley; 1897-98, Supernumerary; 1898-1900, Lamont; 1900-01, Quasqueton; 1901-02, Lime Springs; 1902-05, Brandon; 1905-06, New Hartford; 1906- Fredericksburg.

SMITH, MATTHEW HENRY. 1870-71, Strawberry Point; 1871-72, Lansing; 1872-74, West Union; 1874-77, DeWitt; 1877-79, Traer; 1879-81, Mount Vernon; 1881-83, Jesup; 1883-86, Waverly; 1886-89, Vinton; 1889-91, Toledo; 1891-93, Independence; 1893-94, Shell Rock; 1894-96, Nashua; 1896-99, Lyons; 1899-1901, McGregor; 1901-03, Prairie and Wesley Chapel; 1903-05, Coggon; 1905- Janesville.

SMITH, MERLE N. 1899-1902, Member of Newark Confer-ence; 1902-05, Ackley; 1905- Marshalltown.

SMITH, SAMUEL S. 1891-96, Monona; 1896-1901, Mechanics-ville; 1900-05, Reinbeck; 1905- Nora Springs.

SMITH, W. H. 1888-97, Member of Northwest German Con-

ference; 1897-99, Rudd; 1899-1901, Plainfield; 1901-04, Mount Auburn; 1904- Calmar.

SMITH, W. WARD. 1863-71, Member of West Wisconsin Conference; 1871-74, Plainfield; 1874-77, Clarksville; 1877-80, Rockford; 1880-81, Mount Auburn; 1881-83, New Hartford; 1883-85, Supernumerary; 1885-90, Frederika; 1890-91, Supernumerary; 1891-93, Allison; 1893-1900, Supernumerary; 1900- Superannuate.

SNELL, GEORGE W. B. 1900-04, Member of N. Minnesota Conference; 1904-05, Center Point; 1905-06, Garrison; 1906-Sumner.

SOPER, BENJAMIN W. 1894-96, Palo; 1896-99, Viola; 1899-05, Earlville; 1905- Greene.

SPRY, WILL F. 1893-95, Tama Circuit; 1895-97, Rhodes; 1897-99, Shellsburg; 1899-1901, Norway; 1901-04, Stanwood; 1904-06, Geneva; 1906- Eldora.

STEVENS, ALBERT D. 1888-89, Oxford Mills; 1889-92, Le Claire; 1892-93, Sabula; 1893-94, Conrad; 1894-95, Northwood; 1895-97, West Branch; 1897-1900, Edgewood; 1900-03, Nashua; 1903-05, Wyoming; 1905- Lyons.

STOWERS, WILBUR J. 1897-1900, Member of North Dakota Conference; 1900-01, Elkader; 1901-04, Elma; 1904-05, Ridgeway; 1905- Rudd.

STUBBS, LERTON D. 1893-94, Allison; 1894-96, Raymond; 1896-99, Student in Garrett Biblical Institute; 1899-1900, Garrison; 1900-02, Shellsburg; 1902-04, Walker; 1904-05, Union; 1905- Olin.

SUTHERLAND, GEORGE F. 1899-1900, Oxford Junction; 1900-03, Student in Drew Theological Seminary; 1903-04, Assistant in Open Door Emergency Commission of Missionary Society; 1904- Assistant Secretary of the Young People's Department of the Missionary Society.

SWISHER, LEONARD A. 1898-99, Jackson Avenue, Dubuque;

1899-1904, Member of Northwest Iowa Conference; 1904-05, Hopkinton; 1905- Trinity, Cedar Rapids.

TAYLOR, THOMAS E. 1887-88, East Janesville; 1888-90, Marble Rock; 1890-95, Greene; 1895-96, Cresco; 1896-99, Independence; 1899-1901, Osage; 1901- Independence.

TEMPLE, THOMAS H. 1903-05, Clermont; 1905-06, Randalia; 1906- Quasqueton.

TOWNSEND, HERMAN L. 1893-94, Frankville; 1894-95, Bassett; 1895-97, Center Point; 1897-99, Solon; 1899-1901, Cedar Bluff; 1901-04, Janesville; 1904-05, Member of St. Johns River Conference; 1905-06, Waucoma.

TRIMBLE, Thomas A. 1884-85, Chelsea; 1885-86, Waterloo Circuit; 1886-87, Montour; 1887-91, Geneva; 1891-92, Blairstown; 1892-94, Gilman and Laurel; 1894-96, Conrad; 1896-1900, Reinbeck; 1900-03, Riceville; 1903-05, Clarksville; 1905- Dike.

TROY, HORACE W. 1881-83, Member of Minnesota Conference; 1883-87, Member of North Dakota Conference; 1887-98, Member of West Wisconsin Conference; 1898-1900, Charles City; 1900-03, Hampton; 1903-06, Mount Vernon; 1906- Marion.

VAN BUREN, WALTER E. 1893-97, Elberon; 1897-1900, Center Junction; 1900-02, Delmar; 1902-06, Monticello; 1906- Decorah.

VAN HORN, JAMES P. 1902-04, Oasis; 1904- Marion Circuit.

VAN MARTER, C. N. 1890-1903, Member of South Dakota Conference; 1903-05, Member of Northwest Iowa Conference; 1905- Conference Evangelist, Marshalltown District.

VAN NESS, JOHN G. 1877-79, Strawberry Point; 1879-81, Wyoming; 1881-84, Anamosa; 1884-87, First Church, Waterloo; 1887-88, First Church, Davenport; 1888-92, Maquoketa; 1892-97, Marion; 1897-1900, Marshalltown; 1900-02, Mason City; 1902- Cedar Rapids District.

WAGNER, JAMES E. 1890-98, Minister in Cumberland Presbyterian Church; 1898-1902, Member of Oklahoma Conference; 1902-04, Nora Springs; 1904- Manchester.

WAITE, ELON G. 1864-70, Member of Ontario Conference, Canada; 1870-72, Davenport Circuit; 1872-73, Lowden; 1873-75, Camanche; 1875-77, Le Claire; 1877-78, Vinton Circuit; 1878-81, Grundy Center; 1881-84, Supernumerary; 1884-85, Springville; 1885-88, Central City; 1888-91, Miles; 1891-92, Delmar; 1892-95, Wyoming; 1895-98, Monticello; 1898-1901, Jesup; 1901- Superannuate.

WARD, A. G. 1888-1904, Member of Northwest Iowa Conference; 1904- Hawkeye.

WELCH, ARTHUR D. 1899-1901, Asbury and Jackson Streets, Dubuque; 1901-04, Dyersville; 1904-06, Student in Garrett Biblical Institute; 1906- Missionary in Montana.

WHEAT, CHARLES M. 1869-71, Frankville; 1871-73, Mitchell; 1873-75, Belle Plaine; 1875-77, La Porte City; 1877-79, Shell Rock; 1879-80, Monmouth; 1880-81, Farley; 1881-84, Calmar; 1884-85, Albion; 1885-88, Toledo Circuit; 1888-90, Montour; 1890-91, Dubuque Circuit; 1891-92, Grandview Avenue, Dubuque; 1892-95, Silver Creek; 1895-99, Otterville; 1899-1900, Langworthy; 1900-05, Supernumerary; 1905- Superannuate.

WESTREN, RICHARD T. 1903-04, Norway; 1904-06, Alburnette 1906- Faulkner.

WILCOX, HENRY E. 1890-91, Montour; 1891-93, Conrad; 1893-95, Reinbeck; 1895-97, Sheffield; 1897-99, Bowman Church, Clinton; 1899-1900, Coggon; 1900-05, Olin; 1905- Miles.

WILKINSON, JOSEPH G. 1861-62, Center Point; 1862-63, West Irving; 1863-64, Spring Creek; 1864-66, Maysville; 1866-67, New Hartford; 1867-69, Shellsburg; 1869-70, Buckingham; 1870-72, Tama; 1872-73, Belle Plaine; 1873-74, Ackley; 1874-75, Rockford; 1875-76, Belle Plaine; 1876-78, Parkersburg and Applington;

1878-79, Mt. Auburn; 1879-81, Superannuate; 1881-83, Chelsea; 1883- Superannuate.

WILLIAMS, HADWIN. 1889-90, New Hampton; 1890-92, Volga City; 1892-97, Ridgeway; 1897-98, Kenwood Park; 1898-1901, Elwood; 1901-04, Le Claire; 1904- Monona.

WILLIS, FRED N. 1896-1905, Member of Northwest Kansas Conference; 1905- La Porte City.

WITZIGMAN, FREDERICK C. 1899-1900, Owasa, Gifford and Robertson; 1900-01, Rhodes; 1901-04, Student in Drew Theological Seminary, and New York University; 1904-06, Fairbank and Dunkerton; 1906- Sheffield.

WOLCOTT, WILLIAM A. 1894-95, Andrew; 1895-97, Lowden; 1897-1900, Ackley; 1900-02, Edgewood; 1902-04, Lamont; 1904- Supernumerary.

WOLFE, REESE. 1865-66, Lansing Circuit; 1866-68, New Hampton; 1868-69, Fredericksburg; 1869-71, National; 1871-72, La Motte; 1872-75, Center Point; 1875-78, Fairbank; 1878-80, Clarksville; 1880-81, Vinton Circuit; 1881-84, Preston; 1884-87, West Branch; 1887-89, Silver Creek; 1889- Superannuate.

WRIGHT, B. A. 1882-83, Northwood; 1883-85, Greene; 1885-87, Mt. Auburn; 1887-90, Dubuque Circuit; 1890-92, Maynard; 1892-94, Andrew; 1894-97, Monmouth; 1897-1900, Cottage Hill; 1900- Superannuate.

WYANT, RICHARD M. 1902-05, Lansing; 1905- Student in Theological School.

WYATT, JOHN B. 1886-87, Member of Northwest Iowa Conference; 1887-88, Luana; 1888-90, Calmar; 1890-92, Lansing; 1892-96, Lamont; 1896-1900, Arlington; 1900-02, Central City; 1902-05, Garrison; 1905- Kenwood Park and Marion Circuit.

WYATT, HARRY F. 1887-89, Monona; 1889-90, Student in Garrett Biblical Institute; 1890-92, Cresco Circuit; 1892-93, Elma; 1893-95, Strawberry Point; 1895-97, Andrew; 1897-1900, Bennett;

1900-01, Center Junction; 1901-03, Elwood; 1903-06, St. Ansgar; 1906- Luana.

WYRICK, FRANCIS H. 1884-86, Hazelton; 1886-87, Bellevue; 1887-88, Andrew; 1888-89, Monona; 1889-93, Winthrop; 1893-95, Hopkinton; 1895-1900, Fairbank; 1900-02, Lamont; 1902-03, Central City; 1903-05, Viola; 1905- Supernumerary.

YAGGY, SAMUEL E. 1895-96, Cold Water; 1896-98, Allison; 1898-99, Waterloo Circuit; 1899-1900, Elkader; 1900-01, Urbana; 1901-06, Student in Boston University; 1906- St. Paul's, Waterloo.

YOUNG, FREDERICK G. 1891-92, Le Grand; 1892-95, Chelsea; 1895-97, Rockwell; 1897-99, Supernumerary; 1899-1900, East Janesville; 1900-02, Brandon; 1902-05, Maynard; 1905- Earlville.

YOUNG, WILLIAM. 1856-57, Rockville and Cascade; 1857-58, Mineral Creek; 1858-59, Burr Oak; 1859-60, New Oregon; 1860-61, Garnavillo; 1861-62, Rossville and Ion; 1862-64, Hardin; 1864-65, Postville; 1865-67, Burr Oak; 1867-69, Fort Atkinson; 1869-70, Colesburg; 1870-72, Yankee Settlement; 1872-73, Strawberry Point; 1873-76, Hebron; 1876- Superannuate.

ZAVODSKY, FRANK J. 1894-99, John Huss Church, Chicago; 1899- John Huss Church, Cedar Rapids.

PROBATIONERS.

ALLSHOUSE, HENRY. 1905-06, Alburnett; 1906- Coggon.

BAILEY, BERT S. 1905- Tipton Circuit.

BRACKETT, ALONZO C. 1902-04, Rhodes; 1904-06, Toledo Circuit; 1906- Steamboat Rock.

BROOKS, ARTHUR A. 1902-03, Blairstown; 1903-06, Student in school.

BURNARD, CUTHBERT S. 1905-06, Melbourne; 1906- Whitten.

CULVER, HARRY C. 1904- Ryan.

ENSIGN, CHARLES T. 1902-03, Garwin; 1903-04, Faulkner; 1904- Student in school.



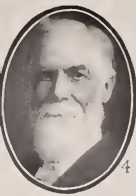
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1. L. L. Lockard
2. H. H. Barton
3. B. B. Keister
4. John Bretnall

5. W. B. Davis
6. L. A. Swisher
7. T. E. Taylor
8. T. A. Trimble

9. S. R. Ferguson
10. W. M. Lemen
11. J. F. Bindenberger
12. A. C. Brackett

13. J. F. Baker
14. Walter Piper
15. G. E. Maxfield
16. Frank Cole

ERB, JACOB C. 1905-06, Colesburg; 1906- District Missionary.

JOHNSON, SAMUEL C. 1905- Lansing.

GALLAGHER, LE ROY E. 1903-04, Owasa, Gifford and Robertson; 1904- Laurel.

KUHLMAN, HENRY W. 1903-05, Beaman; 1906- Student in Drew Theological School.

MARSHALL, ERNEST H. 1905- Pleasant Ridge.

MCBRIDE, H. P. 1899-05, Member of Oklahoma Conference; 1905-06, Delhi; 1906- Colesburg.

MCCABE, MICHAEL J. 1905-06, Owasa and Robertson; 1906- Luana.

MCCARL, FRED A. 1906- Secretary International Y. M. C. A., Army and Navy Department.

PORTER, ROY V. 1905- Clermont.

POTTER, THOMAS P. 1899-1905, Member of Northwest Iowa Conference; 1905- Preston.

SHOEMAKER, GEORGE M. 1904-05, Gifford; 1905-06, Aredale and Dougherty; 1906- Volga.

SWISHER, MILTON S. 1905-06, Coggon; 1906- Fairfax.

WILLIAMS, SYLVESTER V. 1904-06, Van Horne; 1906- Student in Theological School.

CHAPTER XVII.

METHODISM IN IOWA

According to the Methodist Year Book for 1906, the six states, New York, Pennsylvania, Ohio, Indiana, Illinois and Iowa, contain over one-half of the aggregate membership of the Methodist Episcopal Church in the United States. These States may properly be regarded as the garden of American Methodism. Only two of the above states, viz., Indiana and Ohio, outrank Iowa in the proportion of Methodist membership to the entire population of the state.

English speaking Methodism in Iowa is divided into four annual conferences, each covering approximately one-fourth of the state.

The *Iowa Conference* in the southeast fourth of the state was the original conference, and when organized in 1844 and for twelve years thereafter embraced the entire state. In this Conference there are now (1906) 5 presiding elders' districts, 174 traveling preachers, 58 local preachers, 33,077 church members, 322 Sunday Schools, 3,788 officers and teachers, 28,221 scholars, 340 churches, valued at \$1,074,373.00, 127 parsonages, valued at \$201,150.00.

This Conference maintains the Iowa Wesleyan University at Mount Pleasant, which was founded in 1842. The value of its buildings and grounds is estimated to be \$157,000.00; the total endowment, \$60,268.00; professors and teachers 29; total students enrolled 408.

The *Upper Iowa Conference* in the northeast fourth of the state was formed by a division of the Iowa Conference in 1856. In this Conference there are (1906) 6 presiding elders' districts, 275 traveling preachers, 72 local preachers, 36,714 members,

319 Sunday Schools, 3,927 officers and teachers, 29,965 scholars, 329 churches, valued at \$1,731,000.00, and 174 parsonages, valued at \$343,525.00.

This Conference sustains three institutions of learning:

First. Cornell College at Mount Vernon, situated in a campus of seventy-five acres. 1150 students have graduated from the college. The total enrollment of students in 1906 was 775. It was founded in 1853. The value of buildings and grounds is \$326,667.00; the total endowment, \$450,000.00.

Second. Upper Iowa University at Fayette, founded in 1857. The value of buildings and grounds is \$150,000.00; the total endowment \$136,000.00; professors and teachers 29; students enrolled 568.

Third. Epworth Seminary, founded in 1857 and located at Epworth. The value of its buildings and grounds is \$50,000.00; the total endowment, \$17,000.00; the students enrolled 165.

The *Des Moines Conference*, called at first Western Iowa Conference, was formed in 1860 by a division of the Iowa Conference and embraces the southwest fourth of the state. From 1864 to 1872 this Conference included the western half of Iowa. This Conference contains 6 presiding elders' districts, 284 traveling preachers, 137 local preachers, 52,569 members, 454 Sunday Schools, 5,967 officers and teachers, 44,727 scholars, 459 churches, valued at \$1,623,150.00, 201 parsonages, valued at \$343,500.00.

The *Des Moines Conference* supports Simpson College, located at Indianola and founded in 1867. The value of its buildings and grounds is \$123,000.00; the total endowment \$90,211.00; professors and teachers 42; students enrolled 914.

The *Northwest Iowa Conference* was organized in 1872 and embraces the northwest fourth of the state. In this Conference are 5 presiding elders' districts, 223 traveling preachers, 61 local preachers, 24,181 church members, 282 Sunday Schools, 3319

officers and teachers, 25,534 scholars, 280 churches, valued at \$903,050.00, 163 parsonages, valued at \$234,400.00.

This Conference sustains Morningside College, located at Sioux City and established in 1894. The value of its buildings and grounds is \$210,000.00; the total endowment \$220,000.00; professors and teachers 28; students enrolled 648.

German Methodism in Iowa is divided by a line running due west from the city of Clinton; all north of said line is included in the Northwest German Conference, and all south of that line belongs to the St. Louis German Conference.

In the *Northwest German Conference* there are in Iowa 1 presiding elder's district, 32 traveling preachers, 3,175 members, 43 churches valued at \$123,350.00, 25 parsonages valued at \$51,950.00, 46 Sunday Schools, 564 officers and teachers, 2,710 scholars.

This Conference supports Charles City College at Charles City. It was founded in 1891. The value of buildings and grounds is \$65,000.00; endowment \$55,000.00; total enrollment of students 240.

In the *St. Louis German Conference*, there are in Iowa 1 presiding elder's district, 13 traveling preachers, 1,215 church members, 17 Sunday schools, 162 officers and teachers, 944 scholars, 20 churches valued at \$66,600.00, 13 parsonages valued at \$21,500.00.

This Conference supports the German College at Mount Pleasant, Iowa. It was founded in 1873. The value of buildings and grounds is \$20,000.00; the total endowment \$30,000.00; professors and teachers 5; students enrolled 80.

SUMMARY

Uniting the above statistics, we have the following:

Presiding Elders' Districts in Iowa.....	24
Members of Conferences.....	1,001

Local Preachers.....	328
Members of Churches.....	150,931
Number of Sunday Schools.....	1,440
Officers and Teachers.....	17,799
Scholars.....	132,101
Number of Churches.....	1,474
Estimated value of Churches.....	\$5,521,523
Number of Parsonages.....	700
Value of Parsonages.....	\$1,196,025
Institutions of Learning.....	8
Value of Buildings and Grounds.....	\$1,101,667
Total Endowment.....	\$1,058,479
Students Enrolled.....	3,798

CHAPTER XVIII.

SEMI-CENTENNIAL CELEBRATION

The Semi-Centennial Celebration was held during the fifty-first session of the Upper Iowa Conference in Maquoketa, October 3, 1906. A commission consisting of E. J. Lockwood, L. C. Clark, William Lease, B. C. Barnes and W. W. Carlton had prepared a program for the occasion as follows:

Saturday, October 6.

10-00 A.M. The story of the First Conference Elias Skinner

10-30 A.M. Semi-Centennial Address S. N. Fellows

2-00 P.M. Reception to Pioneers of Iowa

Methodism, followed by addresses

by Bishop Cranston

and Rev. Dr. T. S. Henderson

8-00 P.M. The Past and Present of Iowa

Methodism, William Lease

A Tribute to the Pioneer Preacher . . T. E. Fleming

The story of the first Conference by Elias Skinner was a graphic description of the men composing this Conference, the conditions under which they lived and labored, the difficulties they encountered and the victories they won. He said that the Sunday services were held in a grove near town and that a lumber wagon was the pulpit. Standing in this wagon, Bishop E. S. Janes, the presiding Bishop, preached a wonderful discourse from the text, "But this man because he continueth ever hath an unchangeable priesthood."

At this time there were no railroads in the state except a line from Davenport to Iowa City, which had been completed a few months before. The preachers came to Conference on horse-

back, in carriages or covered wagons and several of them swam rivers; for the rivers were unbridged and the prairies were nearly roadless. The motto was "anyway to get there." In making the appointments of the first Conference, not one in twenty of the preachers knew where he was to go prior to the reading of the appointments, and yet all went cheerfully to the field assigned.

Altogether the "Story of the First Conference" was full of reminiscence, combined with wit and wisdom, and was told in Elias Skinner's inimitable manner, and was listened to with great interest. Elias Skinner was himself a pioneer preacher and presiding elder, loved and honored by his brethren, and since his superannuation has been a sympathetic and keen observer of the work of the Conference. He is now eighty years of age, and though trembling with age and physically feeble, his mind is clear, his heart is warm and young, and he retains a deep interest in the young men who are taking up the burdens the fathers have laid down.

At 1:30 P. M., S. N. Fellows delivered the semi-centennial address to a large and deeply interested audience. His address appears in this book.

The addresses of Bishop Cranston and Dr. T. S. Henderson were appropriate and strong, full of good thoughts and eloquently expressed. A noble tribute was given to the fathers, and an inspiring exhortation was given to the young men to carry forward the work now committed to them.

In the evening a very large audience assembled to listen to the closing addresses. William Lease was the first speaker. His was an excellent address in which he compared the past and present in respect to type of piety, difficulties encountered, sacrifices required and victories won. He spoke from his own observation and experience, having been forty-nine years an active and efficient member of the Upper Iowa Conference.

He was followed by T. E. Fleming, Presiding Elder of the Dubuque District, who paid a glowing tribute to the pioneer preacher. His address appears in the closing pages of this volume.

THE UPPER IOWA CONFERENCE

ITS RISE, GROWTH AND ACHIEVEMENTS

BY STEPHEN N. FELLOWS, D. D.

The conditions under which Methodism was introduced into Iowa were very different from those that prevailed in the older eastern states. In the eastern states when Methodism began, towns and cities had been built, civilization established, and other denominations had long held the field and obtained the influence in society which time and position secure. Methodism had to struggle for recognition. It was oftentimes difficult to get a hearing, for Methodists were considered an irregular sect, sometimes disorderly, and hence were unwelcomed by the older orthodox churches. Her communicants were for the most part of the common people, oftentimes uneducated, and were regarded as socially inferior. And thus in those states Methodism grew up and lived overshadowed by the older and more wealthy churches. Even to this day Methodism does not rank with other denominations in average wealth and average social position. The wealthy aristocratic people, the multimillionaires, are not members of the Methodist Episcopal Church. Her chief membership is found among the middle and poorer classes. Many years ago, an editor of one of those older churches boldly claimed that his church, more than any other, contained the wealth and the brains of the country. Dr. T. M. Eddy, then our editor at Chicago, replied that if this claim be true, said church more than any other was doing the least business on a large capital.

In Iowa, Methodism was the first in the field and found here a virgin soil. During the same year and within five months of the day that by public proclamation white men were permitted to enter and settle in this new territory, the itinerant circuit-



1. S. V. Williams
2. C. M. Sessions
3. J. W. McCord
4. H. J. Bowder

5. O. C. DePuy
6. Chas. E. Smith
7. J. P. Van Horne
8. C. C. Casper

9. P. N. Dwello
10. W. C. Hillmer
11. C. A. Felt
12. W. E. Van Buren

13. P. S. Slocum
14. Hugh Boyd
15. H. F. Dorcas
16. Horace Foote

rider sent by the Church, crossed the Mississippi River and began his labors in the cabins of the newly arrived people. Nowhere else has the wisdom of our itinerant system of ministry been more manifest than in its adaptation to the needs of a new and undeveloped country. The territory was so vast, population so widely scattered as to present peculiar difficulties to all attempts to supply spiritual needs. A so-called "settled ministry" was helpless to meet these conditions. But the Methodist itinerant preachers sent by the authorities of the Church, traversed this wide extent of territory and kept pace with advancing population. They preached the Gospel of Jesus Christ, before primitive school houses were built, in cabin and barn and grove, wherever a few might be gathered together.

Let me give you a few examples of the early circuits and districts. Marion was at one time a four weeks circuit, with forty-three appointments, and included all of Linn and parts of Johnson, Cedar, Jones, Buchanan and Benton Counties. The preacher, S. W. Ingham, was required on each time round the circuit to swim rivers with his horse from three to six times. Lansing Circuit extended from Lansing to Decorah and West Union and was traveled every three weeks.

In 1839 Bishop T. A. Morris united the nine circuits in Iowa into the Iowa District with Henry Summers as presiding elder. This district covered all the settlements west of the Mississippi River and extended from the mouth of the Turkey River on the north to the state of Missouri on the south, and contained a total population of less than thirty thousand,—about the present population of Cedar Rapids. Over this vast district the heroic and apostolic Summers traveled, swimming rivers, crossing vast roadless and uninhabited prairies, through winter's cold and summer's heat; sleeping oftentimes by night in the open prairie with the sky for a covering, his saddle bags for a pillow, and his faithful

horse tethered near by for a companion. It is written of Elder Summers that he was filled with the Holy Ghost, his preaching was with power, his passion for souls was intense and many were converted at his quarterly meetings.

The itinerant system of ministry, which united classes into circuits, circuits into districts, and districts into a conference, covered the whole territory so that no part was neglected; the most remote cabin on the frontier was reached, and all so arranged that every class had a preacher in charge, and every preacher had a definitely assigned field of labor. Thus unity and efficiency were secured to the united labors of the church. By these means, Methodism in advance of other churches, planted her standards in every village, hamlet and settlement and pre-empted this fair domain for the religion of Jesus Christ.

The circuit system allowed a great variety of talent to be employed in the ministry. The preacher in charge was usually a man of experience, and with him was associated a young and inexperienced minister for trial and training. It was believed that a young man entering the ministry "should be trained in the work for the work." In this way young men from farm, shop and store, with a limited education, but with a bright and clear religious experience and a passion for the salvation of men, were called into the service and practically trained and developed into efficient ministers of the Lord Jesus Christ.

The preaching of that early day was pre-eminently evangelistic. One of these early pioneer preachers said to the writer: "I did not preach prepared sermons as you do. I simply told the story of the undying love of Jesus and related my own experience of salvation through Christ, and as I did so I cried and other men cried and were converted."

The epochs that mark the rapid growth of Methodism in Iowa are these:

The First Methodist Sermon in Dubuque in.....	1833
The First Class formed in Dubuque in.....	1834
The First Presiding Elder's District formed in.....	1839
The First Iowa Annual Conference organized in ...	1844
The Upper Iowa Conference Organized in	1856

At its organization our Conference embraced about four-sevenths of the state. The present south boundary line extended due west to the Missouri River. All of the state north of that line and all settlements west of the Missouri River, were included in the original Conference. Excepting a few settlements on the Missouri River in and near Sioux City, the western half of the Conference territory was still practically an uninhabited prairie wilderness. In 1864 the Conference territory was divided and the present western boundary line of the Conference was established.

THE FATHERS.

It is said to be "a good thing for a man to be *well born*." It is equally true of a Conference. Who, then, were the fathers, the moulders of thought, who determined the spirit and grade and work, in the early years of our Conference?

The Bishops who presided over the first sixteen sessions of the Upper Iowa Conference, viz: Bishops Janes, Ames, Morris, Baker, Scott, Simpson and Clark, were all the cotemporaries of Bishops Coke and Asbury.

Five of the Presiding Elders of our Conference at its organization, viz.; John C. Ayres, H. W. Reed, Andrew Coleman, Harvey S. Bronson and Landon Taylor were also the cotemporaries of Bishop Asbury.

To these may be added the names of Jacob G. Dimmitt, James Gilruth, Alcinous Young, John Scoles, D. N. Holmes, John Gould, S. Y. Harmer, H. W. Houghton, Asahel Bronson and G. B.

Bowman, all of whom lived in the days of Asbury; and five of whom became presiding elders in the early years of the Conference.

A little younger than these were Joel B. Taylor, Richard W. Keeler, Philo E. Brown, Richard Swearingen, Alpha J. Kynett, J. M. Rankin and Elias Skinner. These men and others that might be named of the original Conference were trained in the school of the fathers,—bronzed by exposures, hardened by toil, skilled by experience and baptized for their work,—many of them were of the truest types of devoted pioneer itinerant preachers. They believed, taught and practiced that “a Methodist preacher should be a man of one work,” that “he should be wholly devoted to the saving of souls,” and that “he should obey the Discipline.” These were the men who under God gave form and shape and spirit to the work of the Conference and were the leaders in the Conference during its earliest and formative period.

It is impossible to compare these men with the preachers of to-day. As stationed preachers in cities preaching twice each Sunday to the same congregation for a series of years with all the other demands upon a present pastor, those early men might and probably some would have failed. Nor, it may be, would the present popular and successful pastor have the nerve, the faith, the courage and zeal to withstand the buffetings of the fathers, endure their hardships, brave their dangers and win their victories. Every man should be judged by the demands of his day and the manner in which he meets them. Applying this rule to the early itinerant leaders and their times, we declare that their loyalty to the doctrines of Christ and the Church, their untiring zeal in the work of the Lord, their sound judgment and practical common sense, their modest and Christian bearing as ministers of high qualifications, place them among the great and worthy men of our denomination whose history is an honor to the Church and to Christianity. They preached the word plainly and honestly. They

were faithful to their conscience, to the truth and to the people. They showed indomitable zeal that may well be called enthusiasm. They possessed the integrity and courage of the earlier Methodist preachers, who in peril, in weariness and want, were true and steadfast to their high commission, and in every place declared the whole counsel of God. Well is it for the Conference to have such fathers who lay its foundations, and well for the Conference when her sons build wisely on the foundations the fathers have laid.

Truthfully does President Roosevelt say: "The pioneer preacher did more than all other forces combined to shape the character and create the standards of the growing western civilization."

GROWTH IN CHURCH MEMBERSHIP.

Let it be remembered that during the early years of the Conference there was a large immigration into our territory from other states and across the sea. Many of these were members of the Methodist Episcopal Church and our societies were greatly increased and strengthened by their coming. During the later years there has been a large emigration from us into counties and states west and northwest, which has caused a depletion in many of our churches, and the abandonment of ground held by some societies.

From 1856 to 1872 there was a constant and rapid increase in membership, except in the years 1861 to 1863. In these two years there was an alarming decrease in membership of twenty per cent. These were the days of the terrible civil war when Iowa sent over ten per cent. of her population into the Union Army. Over eighty thousand men in the prime and vigor of their manhood left their Iowa homes and imperiled their lives in the war to save our country. Every pastor of that period remembers those awful years. Business was well nigh paralyzed, many schools were closed, churches were distracted and torn, and fam-

ilies disrupted by the absence of husbands, sons and fathers in the army. In addition to his ordinary duties, the pastor was called upon to address and encourage companies of soldiers when leaving for the battlefield, to cheer and comfort soldiers' families left behind, to write letters of hope and inspiration to the brave boys in the army, to carry the sad news of loss in battle to the bereaved wives and mothers, and to preach the funeral sermons of soldiers slain.

As soon as the war was over prosperity returned to the churches and in three years all losses were restored and membership rapidly increased. Again there was a slight decrease in 1873 to 1874, also from 1878 to 1884, then a constant increase for twelve years until 1898. From 1898 to 1905, with the exception of the year 1900, there was a constant and steady decrease.

It will be remembered that in 1898, at the beginning of the Twentieth Century movement, our Bishops issued an official call upon the church to signalize that event by contributing to church purposes twenty millions of dollars and the securing of the conversion of two millions of souls. The twenty millions of dollars were secured, but the two millions of souls were not received. It may be doubted whether two great campaigns, one for money and the other for the conversion of men can be carried forward successfully at the same time.

We are glad to record that in 1905 the tide turned, and the churches are heeding the trumpet call to evangelism. They are coming with keener and clearer vision and stronger conviction than before to understand the Divine call to evangelize the world at the earliest possible date. The pulpit and religious press, Sunday Schools and Epworth Leagues, are all with one heart and aim seeking by prayer and faith the induement of the Holy Ghost and of power. Already extensive awakenings and revivals have appeared, and with the blessing of God a large ingathering of

souls is fully expected. We are greatly encouraged by the fact that sister churches are vieing with us in the great movement for evangelization of the world.

CHURCH BENEVOLENCES.

While we accord a due meed of praise to the ministry, we should not forget our noble laity. Their hospitality has been generous and beautiful. Their cabin homes were to the weary itinerant what the home of Lazarus in Bethany was to the Master. And in these humble homes there were hundreds of Marys and Marthas, who both sat at the feet of Christ and served his ministers. Their history is unrecorded on earth, but their names are written in the Book of Life. These laymen having sought a frontier state, most of them with extreme limited means, had to open and improve farms, build houses and towns, pay heavy subsidies to build railroads to convey their produce to market, and pay taxes for all public improvements. Yet with all these disadvantages they gave voluntarily and liberally to build churches and parsonages, erect and endow colleges, support the ministry and send the Gospel to other lands.

Let me remind you that the average aggregate membership of the churches in this Conference during fifty years has been less than twenty-four thousand.

The aggregate amount given during fifty years by these churches of our Conference is as follows:

1. For Ministerial Support (including Bishops, Presiding Elders, Pastors, and Superannuates),..... \$ 6,119,492
2. For Building Churches and Parsonages... 3,345,468
3. For Official Benevolences 1,222,576

TOTAL... ..\$10,687,536

Remember this includes only what was reported in the Con-

ference minutes. Gifts made through private and unofficial channels, and for the building and endowment of schools would greatly increase the amount above recorded. Truly among our laity have been many men and women of deep spirituality, large liberality and self-sacrificing devotion.

CHURCH EXTENSION.

"Great movements are born out of great emergencies."
"Necessity is the mother of invention."

This is shown in the origin of the Church Extension Society. It was during the civil war, when financial interests were prostrated and financial enterprises were bankrupted. At one session of the Conference, it appeared from official reports that twelve churches in the Upper Iowa Conference were hopelessly in debt, members scattered and discouraged, mortgages past due would soon be foreclosed and the churches lost to Methodism. In this emergency the Upper Iowa Conference Church Extension Society was organized, and Alpha J. Kynett taken from the Presiding Eldership and appointed Corresponding Secretary and General Agent, with instructions to save these churches if possible. With characteristic zeal and skill he visited, inspired and directed each of these churches to make another heroic effort to remove the debt. In a few cases he secured a little help from outside sources.

At the following session of the Conference, Dr. Kynett reported "That during the past year by the favor of God and liberality of our people, *all the old debts have been removed.*" He added, "But for our timely organization, and the earnest efforts of all concerned, that which was a year ago an impending danger would have been to-day actual calamity."

But this was not all. Dr. Kynett took a wider vision of the needs of the church in Iowa and the middle west. He saw that evangelism was not the sole need of the new communities that were springing up like magic, for the new comers were already



1. A. T. Foster
2. A. M. Billingsley
3. J. E. Johnson
4. Wm. Young

5. D. C. Dutton
6. J. G. Van Ness
7. E. G. Hunt
8. A. D. Stevens

9. T. H. Sheckler
10. Adam Holm
11. C. A. Parkin
12. A. W. Smith

13. G. B. Shoemaker
14. B. D. Alden
15. J. H. Keppel
16. F. J. Zavodsky

nominally Christian and many of them genuinely so. For them the erection of a visible and suitable house of worship was the chief need in order to permanently establish Christianity in this new land.

Accordingly he evolved the plan for a church-wide movement for church extension, and secured the adoption of his plan and measure by the General Conference of 1864. On July 1, 1867, on the death of Dr. Monroe, Dr. Kynett was selected by the Board of Bishops as Corresponding Secretary of the Board of Church Extension, with headquarters at Philadelphia. He was elected and re-elected by eight successive General Conferences and so for thirty-three years and until his death, he stood at the helm and guided that great interest of the church. Six and one-half millions of dollars were collected and disbursed under his administration and over twelve thousand churches received aid therefrom.

It is therefore a matter of history that the great Church Extension movement in Methodism had its origin in the Upper Iowa Conference and that this Conference gave to the church its founder and builder.

"OUR BOYS."

It is a great thing to grow men, not only for our own pulpits, but for the pulpits of the church. As a mother rejoices over the successes of her children, so the Conference rejoices and praises God for the work and success of her sons wherever they may be called to labor. We wish here, for the benefit especially of the younger brethren, to recall the names of men received on trial in the Upper Iowa Conference, who were therefore "our boys," who did their first work, received their first training and inspiration from this Conference, and then went out to important places in other conferences. It is believed that few, if any, other conferences in the

middle west, have raised up and sent forth a larger number of men who have filled prominent places in the church.

We will mention some of the men:

Amos B. Kendig was received on trial in 1852 and was therefore an original member of the Conference. He served with us for twenty-three years, and was stationed at Cedar Falls, Marshalltown, Cedar Rapids, Iowa City, Davenport and Dubuque. In 1875 he was transferred to the New England Conference and stationed at Bromfield Street, Boston. For five years he was pastor of Hanson Place Church, Brooklyn, then the largest church numerically in American Methodism.

George Clifford, also an original member of the Conference, was pastor and presiding elder ten years, then transferred to California and served some of the best churches in San Francisco and one term as presiding elder of San Francisco District.

Charles G. Truesdell, received on trial in 1858, was pastor, chaplain in the army and presiding elder until 1869, when he transferred to the Rock River Conference, became presiding elder of Chicago District, and for many years was superintendent of the Chicago Relief Fund, and in that position distributed millions of dollars to the sufferers in the great Chicago fire.

William Fawcett, received on trial in 1861, for twenty years served as pastor in some of our best pulpits, then transferred to the Rock River Conference and was stationed in First Church, Chicago, and afterwards served other leading churches in that city.

David H. Wheeler, received on trial in 1856, served as professor in Cornell College for several years, then became successively consul at Genoa, Italy, professor in the Northwestern University, editor of the New York Methodist, president of Allegheny College at Meadville, Pa., and filled all these positions with marked ability and success.

Emerson K. Young, received on trial in 1863, rose rapidly to

best positions in the Conference, served five years in First Church, Des Moines, Akron, Ohio, Grace Church, Philadelphia, and died while pastor at New Britian, Conn., one of the leading churches in the New York East Conference.

A. H. Ames, received on trial in 1859, after serving Lansing, Lyons and Dubuque, was transferred to the Des Moines Conference and stationed at First Church, Des Moines, then in 1892, was transferred to Baltimore Conference and stationed in Washington, D. C. For many years he was Superintendent of the Deaconess Home and Training School in the City of Washington.

George Elliott, received on trial in 1874, after ten years of excellent service, was transferred to the Baltimore Conference, served Foundry Church, Washington, Spring Garden, Philadelphia, and is now pastor of First Church, Detroit.

Sylvanus B. Warner, received on trial in 1874, transferred to Minnesota in 1881, became presiding Elder of the Minneapolis District, afterwards transferred to Missouri and became presiding elder of St. Louis District.

R. F. Hurlburt, received on trial in 1882, after fourteen years of excellent service, transferred to Iowa Conference, served First Church in Burlington eight years and is now pastor of Delaware Avenue Church in Buffalo, New York.

Horace E. Warner, received on trial in 1878, transferred to Colorado in 1891, was pastor of one of the best churches in Denver and is now presiding elder of Denver District.

Besides these I will mention H. W. Bennett, presiding elder in the North Indiana Conference; Robert Bagnell, pastor of Metropolitan Temple, New York City; W. S. Lewis, president of Morning Side College, Sioux City; H. C. Stuntz, superintendent of Missions in the Philippine Islands.

These and others that might be named are a part of the contribution this Conference has made to the general work of the church.

HIGHER EDUCATION.

The policy of the Conference in regard to higher education may now be considered in the light of a half century's history. It should be recorded that this educational policy was not the result of forecast or plan; but like nearly all the provisions of Methodism was the result of providential needs and an attempt to supply them. The policy is a growth rather than a carefully devised plan.

Cornell College was projected in 1852, opened as a Seminary in 1853, re-incorporated as Cornell College in 1855, and adopted by the Upper Iowa Conference as the Conference College in 1856.

Upper Iowa University was projected as a Seminary in 1855; school opened in 1857, was re-incorporated and accepted by the Conference as the Upper Iowa University in 1858.

Epworth Seminary was founded in 1857 and recognized by the Conference the same year.

It should be remembered that at this time the policy of the state to establish and maintain universities had not appeared; that even high schools were not a feature of public education; and many believed that the state should and would limit its educational work to the common or district schools. They believed also that higher education in the western states, as had been in the eastern states, should forever be under private and denominational control. They also believed that such institutions would be easily self-supporting after buildings and grounds were once secured. The need of great libraries, costly and extensive apparatus and museums, and vast endowments, were not then foreseen. In these conditions and without any supervision of the higher authorities of the church, our three conference institutions were locally founded and then adopted by the Conference.

A few years later the General Conference advised that not less than four conferences should unite in the support of a college

and that the church should not multiply schools beyond the wants of the people and their ability to sustain them.

Another fact should be stated and that is, that the Upper Iowa Conference is almost the only conference in world-wide Methodism that has endeavored to build and maintain more than a single college. It should be stated also, that in addition to the three Conference institutions, our German brethren have established a German Methodist College at Charles City, a flourishing city within our Conference.

Besides these within our Conference, we have in Iowa the Iowa Wesleyan University at Mount Pleasant, Simpson College at Indianola, and Morning Side College at Sioux City.

Such then has been and is the situation.

A few months ago a member of the North Indiana Conference called upon me and in our conversation he said: "We in Indiana are endeavoring to concentrate all our educational forces upon DePauw University and make that the college for Indiana and provide that the other schools be of lower grade and tributary thereto. Have you not made a mistake in Iowa in attempting to build and maintain so many colleges? Would it not be wise even now to re-organize your educational work and arrange for one strong central college for the state, and make all the others of lower grade and feeders of the one central college?"

In reply, I turned to the Methodist Year Book and gave him statistics, comparing Indiana with Iowa. They are both known as great Methodist states. They lead all the states in the proportion of Methodist church membership to the entire population of the state.

Total number of church members in Indiana is 201,203

Total value of her Methodist educational

buildings, grounds and endowments... \$750,000

Total number of students in her Methodist schools	962
In Iowa, total number of church members is	152,214
Total value of her Methodist educational buildings, grounds and endowments....	\$1,760,000
Total number of students in her schools.....	3,405

It will be seen that with 50,000 less of church membership, Iowa Methodism has nearly two and one-half times value in school property and endowments, and nearly four times as many college students as has the state of Indiana.

Let us now compare the Upper Iowa Conference, which covers the northeast one-fourth of the state, with the whole state of Indiana.

In Upper Iowa Conference we have, according to the Year Book, 36,714 church members; the total value of our educational buildings, grounds and endowments is \$1,117,000. Total number of students in our schools is 1,635.

It will be seen that we have in Upper Iowa Conference a little more than one-sixth of the church membership of Indiana, and that we have over fifty per cent more of school property and endowments, and seventy per cent more students in college than in all the Methodist colleges of that great state.

May it not be truthfully affirmed that Upper Iowa Conference has done and is doing more for the Christian education of her people than any other conference in world-wide Methodism?

Allow me a few words in regard to public or state schools. By some, these are declared to be Godless, and by many they are believed to be at least non-Christian. What are the facts? After a careful estimate by those best informed, it appears that at least four-fifths of the teachers in the public schools of all grades from the elementary schools up to and including the State Normal School, the State College at Ames and the State University at

Iowa City, are members of Christian churches, and the remaining one-fifth with a very few exceptions are adherents of the church. Besides, the text books used contain practically only Christian truths. Not a line of infidel or anti-Christian sentiment can be found in any text book of any public educational institution. Thus, for thirty hours each school week, the children and youth of our state peruse text books full of Christian thought and sentiment and are under the personal supervision and training almost exclusively of Christian teachers. Does it not follow that there is potentially more moral and Christian influence and power in public schools than in all the Sunday Schools where children are taught only one hour in each week?

A few years ago a superintendent of one of our city schools instituted an inquiry to ascertain what per cent of his pupils came from Christian homes. Said he, "I called that a Christian home where one parent was a member of a Christian church. I first ascertained that on this basis about twenty-five per cent of the families in the city were Christian families. A careful examination revealed the fact that twenty-five per cent of pupils in the primary grade, fifty per cent of grammar grade pupils, and one hundred per cent of high school pupils came from Christian homes." He added, "I had one hundred and ninety pupils in my high school."

On receiving this report from the above superintendent, I instituted a similar inquiry in other schools, and while I did not find so large a per cent of increase in the higher grades, I did find it to be a truth in every school examined that the higher the grade of school the larger the per cent of pupils that came from Christian families.

This truth is confirmed by the report of the National Young Men's Christian Association, which is, "That fifty-two per cent of students enrolled in all American colleges are members of Christian churches." It appears also that from seventy-five to ninety

per cent of college students are of Christian parentage; while the census tells us only about twenty-five per cent of the population of the United States are members of Christian churches.

It follows therefore that the educational forces of the state and nation are almost exclusively in the hands of Christian teachers and the benefits of public education flow chiefly into the lives of Christian families.

It also follows that future writers, editors, legislators, jurists, governors, presidents, future leaders of thought in every department of human inquiry and activity, will come chiefly from Christian families and receive training from Christian teachers.

State schools of all grades in the United States are not "Godless," but should be considered rather as the allies of the church in moral and Christian education. In this every Christian and patriot must rejoice.

Do you ask for an explanation of these remarkable truths? I answer, they are the direct result of Christian instruction. Families allied to the Church and under the teaching of the pulpit obtain a larger view of life, a deeper conception of its meaning and worth, and are inspired to seek through the schools the highest and best that this life affords; while those families entirely outside of church influence and Bible instruction are usually satisfied to live the animal life and seek not higher things.

CHANGES AND NEEDS.

Many have been the changes in the Conference during its history, changes in its environment, changes in its difficulties and work, and changes in its methods and spirit.

Notice, if you please, the changes in the work and duties of the presiding eldership. When population was widely scattered, circuits large and travel was only by private conveyance, twelve circuits composed a district. The presiding elder each year attended four quarterly meetings on each circuit, and gave his full



1. John E. Baker
2. S. D. Bartle
3. H. H. Green

4. H. W. Troy
5. G. R. Manning
6. W. R. Dyre

7. J. R. Caffyn
8. M. W. S. Perry
9. J. H. Hayward

10. F. P. Cassidy
11. F. Q. Brown
12. J. W. Kynett

time Saturday and Sunday to each meeting. It usually began at 2:30 p. m. on Saturday with preaching by the presiding elder and was followed by the quarterly conference. Then came preaching "at early candle light" Saturday evening. Love feast at 9 o'clock on Sunday morning was usually a time of spiritual interest and power. At 10:30 there was preaching by the presiding elder. At this service there was a great crowd from far and near of eager listeners, great spiritual fervor in the congregation, great expectancy by the people, and the presiding elder was inspired to do his best. He was not limited to thirty minutes but could preach an hour or an hour and a half without wearying the people. Then followed the holy sacrament. In the evening there was an earnest, evangelistic sermon, followed by a soul-stirring exhortation and a call for seekers to come to the altar. A quarterly meeting without conversions was not regarded as successful.

Such a quarterly meeting was practically a two days' revival meeting conducted by the presiding elder and pastor, aided by the class leaders, local preachers and exhorters from all parts of the circuit. And this was repeated every week in the year by the presiding elder, and four times each year on each circuit. The presiding elder was a potent, evangelistic factor on every circuit within his district. Besides to the presiding elder, every Sunday morning was a season of special interest in the community; the "amens" were numerous and hearty, the singing was soul-stirring and uplifting, and the spiritual enthusiasm was intense. It was easy to preach, and out of these conditions great preachers were developed.

To-day a district embraces thirty six to forty charges and the presiding elder is compelled to hold three quarterly meetings each week. The quarterly meeting is less evangelistic and more of a business meeting. Administrative duties demand the time and strength of the presiding elder. He is expected to take the in-

itiative and give direction to all new forward movements, and to counsel and advise regarding everything pertaining to the churches' welfare in his district. The work of a presiding elder was never more important than it is to-day, but it is a different work from that of former years—it is more administrative and less evangelistic; indeed his evangelistic influence is scarcely recognized in many of the charges.

Among other changes we note that the poor have become rich, the vast open prairies have become thickly populated, railroads have been built, towns and cities have grown up; and we no longer worship in cabins and school houses, but in fine churches with cushioned pews and sweet toned organs. The hardships and sacrifices of the early ministry are no longer required. As a result of temporal prosperity and social elevation, the connectional spirit seems less intense, and selfish individualism is more manifest. This is apparent both in churches and ministry.

In the early days, transfers into and out of the Conference were not so easily made, nor so common as now. Young men joined the Conference expecting to do their life-work within the Conference. Conference lines were more rigidly drawn, conference ties were stronger and conference fellowship was sweeter. It was the fellowship of the pioneer, a fellowship of common sacrifices, common privations, common hardships, common sympathies, and a common love; and it was the only fraternal association they enjoyed. Preachers were not graded by their salaries. There was no distinction between the city preacher and the circuit rider. As among soldiers, he is the most honored who is the most brave and daring, most willing to risk life to take a battery or support the flag; so in the early Conference, he was most in love and honor among his brethren who traveled the hardest circuit on the poorest salary.

Young preachers coming as they did, from farm and store

and shop, were of the common people among whom they labored; they were in closest touch and sympathy with their lives and felt it to be a great privilege and honor to be received into the so-called "traveling connection." They looked up with profound respect and veneration to the older ministers. They did not seek to sacrifice themselves for the Master by demanding at once the leading pulpits of the Conference, nor did they peer over conference lines to see if they could not find in the regions beyond a pulpit affording a larger salary and therefore more suited to their talents. But they regarded any place, however lowly, among such godly men as good enough for them, and they went to the work assigned intent only on preaching Christ and saving souls. Nor did they try to fill both the lecture field and the pulpit. The most humble pulpit afforded ample field and opportunity for their God-given powers. The preacher found no time for vacation. To him there were not Sabbaths enough to meet the demands.

The doctrines emphasized in the early day preaching were: the universal sinfulness of man, salvation by repentance and faith in Jesus Christ, the new birth, adoption as children of God, the witness of the spirit and the experience of perfect love. A knowable salvation from sin through Christ was openly professed and proclaimed by Methodists everywhere. The class meeting and love feast were deemed vital and were the training schools of the Church. The Church was intensely aggressive in spirit and missionary zeal, but its field of activity was at home and its hands and heart were filled with the work of establishing Methodism in every unoccupied community.

As the Church has grown in numbers, wealth and culture, it has increased its organizations and its activities, and changed its methods to meet the changed conditions of the people. It has become more liberal in spirit towards sister churches, it is far more humanitarian in its plan and work, it is grounded on a more pro-

found and thorough knowledge of the Bible as the word of God, it has a deeper and more comprehensive conception of the person of Jesus Christ and His mission to a lost world. While the creed of the church is unchanged, emphasis is laid on different doctrines, such as the fatherhood of God, the brotherhood in Christ of all men, more on the love and less on the wrath of God, more on points of agreement with other churches and less on points of difference. Preaching is less polemic and doctrinal, the Sabbath is differently observed, and as organized labor seems to compel Sabbath desecration, it must be said the Sabbath is less observed. The discipline of the church, like that of the family, is relaxed and its observance is less regarded. External life consumes our energies, and so there is loss in the family life, the church life and the personal life of believers. There seems to be little time for daily reading of the Bible, little time for private and family prayer, little time to develop the spiritual life of the soul, very little time to be holy.

What we need is a vision as was given to the old prophets and apostles. Abram had a vision and the Lord commanded him to go out of his country into a strange land, saying, "I will bless thee and make thy name great and in thee shall all the families of the earth be blessed." And Abram obeyed and "went out not knowing whither he went."

Moses had a vision and saw "the burning bush that was not consumed," and heard the voice of God commanding him to lead His people out of Egypt. And he obeyed.

Isaiah had a vision and "saw the Lord sitting upon his throne, high and lifted up, and his train filled the temple. And one of the seraphim with a live coal from off the altar, touched the prophet's lips and said: "Lo, thine iniquity is taken away and thy sin purged." And the Lord said, "Whom shall I send and who will go for us?" And Isaiah cried, "Here am I, send me!"

Peter, James and John had a vision on the mount of trans-

figuration and saw Jesus in his glory, "the glory as of the only begotten of the Father, full of grace and truth;" and heard a voice saying, "this is my beloved Son in whom I am well pleased, hear ye him." "And when the cloud was passed, they saw no man save Jesus only."

Saul of Tarsus had a vision on his way to Damascus and saw a light from heaven above the brightness of the sun, and heard a voice saying, "I am Jesus whom thou persecutest." And Saul cried out, "Lord, what wilt thou have me to do?"

The apostle John, on the isle of Patmos had a vision, and saw "one like unto the Son of man, standing in the midst of the golden candlesticks, and his countenance was as the sun shining in his strength and he said, 'Fear not, I am He that was dead and behold I am alive forevermore, Amen; and have the keys of hell and of death.' " John looked again and saw the great white robed throng who had gone up out of great tribulation and had washed their robes and made them white in the blood of the Lamb.

These visions made known to God's ancient servants that the world of spirits is real, that heaven is real, hell is real, God is real and sits on His throne, Jesus Christ is real and walks among the churches, the Holy Ghost is real as on the day of pentecost, and ready to endue His ministers with cloven tongues of fire. And these visions of spiritual realities inspired in them a mighty faith and consuming zeal and transformed prophets and apostles from common men into conquering heroes!

Great God, give us to-day, a vision of spiritual and eternal realities! Then would our souls be quickened and inflamed with a clear sense of God's infinite love, man's awful guilt, the eternal peril of sin and the power of Jesus Christ to save the most wicked with an uttermost salvation. Then would we realize the stupendous responsibilities laid upon us, and be fired with such a burning zeal and consuming passion for lost men, that we would gladly

respond with our best powers and fullest devotion to the Lord's command, "Go preach my gospel to every creature."

And now, brethren, a word as to myself. For fifty years I have been a member of the Upper Iowa Conference and have attended every session save one. Five times the opportunity came to me to accept of educational positions and pastorates in other conferences, but I chose to remain. I joined a good Conference in a good state and I have stayed. I chose to be a star in a bright constellation rather than to be a wandering star among the constellations. Of the original Conference organized in this city fifty years ago I alone remain in the effective ranks. Seven others are on the superannuate list, viz.: J. R. Cameron, J. F. Hestwood, John Montgomery, J. M. Rankin, J. Riddlington, C. M. Sessions and Elias Skinner. These with Dr. A. B. Kendig, now of the New England Conference, are all that remain. We are now in the evening time of life, the sun is declining and shadows are lengthening. But we can and do testify to the truth of the promise, that "at evening time it shall be light." The gorgeous sunset is before us, and beyond that are the sunrise, the coronation and the everlasting day. And so in humble faith and joyful hope, we await our crowns!

God bless the Upper Iowa Conference.

A TRIBUTE TO THE PIONEER PREACHER

by

THOMAS E. FLEMING, D. D.

We are the heirs of all the centuries. Well might Emerson say, "Every ship that comes to America got its chart from Columbus. Every carpenter who shaves with a fore-plane borrows the genius of a forgotten inventor. Life is girt around with a zodiac of sciences, the contributions of men who have perished to add their point of light to our skies."

Everywhere this is in evidence. The race is forever debtor to the pioneer. Not merely by felling forests, breaking the prairie's sod, and making the wilderness and solitary place to blossom like the rose, do pioneers place obligation upon succeeding generations. Pioneers in philosophy, sociology, and theology have had to blaze the way, through densest ignorance, and stiffest opposition to the goodly land we hold to-day.

When old England was chilled to the spiritual marrow by the lifeless, sceptical utterances of its ministers, and further frozen by the formalism of churchly services, four young university students pioneered the way to methods of holier living, earning for themselves the contemptuous nickname, Methodists. Later, like true pioneers, they preached anywhere, everywhere that opportunity offered. If no church presented a friendly pulpit, a tombstone in the church yard sufficed as a platform from which to preach Christ.

When New England was chilled by a theology that made the heavens contain a fiend, rather than a friend,—one who saved men, and damned men, out of his mere good pleasure, and when this chill was reaching the freezing point of Unitarianism, again Methodism pioneered the way to a religion of warmth and a Christ who is human-sweet.

In this western world, opened for settlement bit by bit, the government surveyor could not go far enough, or fast enough, to outstrip the circuit-rider. The clank of the measuring chain beat time to the song of the preacher. In the rush westward the "sooners" found the itinerant as soon as the soonest. In the process of making new homes in a new country, men and women could not be permitted to forget the abiding home in the country beyond the great Divide. Without the meeting-house and the preacher, gravitation would be earth-ward. Hence came the

pioneer to the infant communities, teaching them to walk toward, and not away from God.

We preachers of to-day have a line of things made ready to our hand. Other men labored for this. They have entered into rest, and we build on the foundations laid by them. They gathered congregations from the world—the conference introduces us to organized societies. They traveled large circuits, being practically homeless—we occupy parsonages made possible by the development of their work. They preached in settler's cabins, in halls, and in school-houses. In contrast, I note that of the sixty-five preaching places now in Dubuque District, all but four have churches. Into this district came the first Upper Iowa itinerants. What manner of men were they? Usually men of fine physique. They had to endure hardness. "Many nights in early times", we are told, it was theirs "to camp out without fire or food for man or beast." The Black Hawk purchase, or as sometimes called, the new purchase, had only a little while before opened the country for settlement,—a country without roads unless Indian trails may be so termed, whose streams must be crossed by swimming the horse, and whose bottomless sloughs required detours that greatly prolonged the distances. Lacking section-lines, and square turned roads, guidance at night was by the stars. Without assured salary, in the sweat of their brow they earned bread. With hands hardened by toil of earth they beckoned men heavenward.

The apostle Paul made tents; the Iowa apostle, B. H. Cartwright, turned the soil with his breaking plow, drawn by four yoke of oxen; or occasionally he earned a dollar as a roust-about at Mississippi steamboat landings, by carrying on board the wood used for firing. He must preach Christ, and he had to stay alive some way to do it. None the less were they men of fine form. I heard one of them declare publicly that they never had any

difficulty in telling the difference between aches and marking location in pain. They were men of muscle too, as occasion showed. At times they sang the psalm of David, "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight." We are thinking of the early days, when society was not so well policed as now. Keeping order at a camp meeting required something of the church militant. More than one of the sons of Belial who went to make trouble, found it, and could have testified that there were giants among the preachers in those days. Nor were they finical in the matter of dress. It is related of a certain former Upper-Iowan, in quite recent years, that when he arrived at the town to which he had been appointed pastor, two boys looked him over, and accosted him thus, "Say, mister, we'll distribute the bills, if you'll let us in." That mistake could not have been made with a pioneer.

Let me give you a picture of B. H. Cartwright's attire. I found it in an old book. Plain linen trousers, home-made cotton vest, common shoes, no socks, no coat, and a common chip hat. This was the man who received the first Methodist license to preach in Iowa. What came ye out for to see? A man clothed in soft raiment? Nay, his prototype was dressed in garment of coarsest camel's-hair. The pioneer was again the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make his paths straight." He was a man sent from God. He endured as seeing him who is invisible. Heaven and hell, salvation and damnation, were very real to him. His message had fire in it—fire from heaven, nor was he hesitant in speaking of the fires of hell. Carlyle could not possibly have had him in mind, when he wrote thus:

"There is not a hamlet where poor peasants congregate, but by one means and another a Church-Apparatus has been got together—roofed edifice, with revenues and belfries; pulpit reading

desk, with Books and Methods; possibility in short, and strict prescription, *That a man stand there and speak of spiritual things to men*. It is beautiful, even in its greatest obscuration and decadence, it is among the beautifullest, most touching objects one sees on the earth. This Speaking Man has indeed, in these times, wandered terribly from the point; has, alas, as it were totally lost sight of the point; yet at bottom whom have we to compare with him? Of all public functionaries, boarded and lodged on the Industry of Modern Europe, is there one worthier of the board he has? A man, even professing, and never so languidly, making still some endeavor to save the souls of men: contrast him with a man professing to do little but shoot the partridges often. I wish he could find the point again, this Speaking One, and stick to it with tenacity, with deadly energy for there is need of him yet. The Speaking Function, this of Truth, coming to us with a living voice, *nay*, in a living shape, and as a concrete, practical exemplar, this with all our Writing and Printing Functions, has a perennial place. Could he but find the point again."

So Carlyle. You and I must defend ourselves, as best we may, against his repeated statement that we have lost the point. But no need of defense on behalf of the pioneer. He saw the point and kept at it. Long and loud and often unhampered by grammar, he talked and pressed to the hearts of his hearers, till they cried, "Men and brethren, what shall we do to be saved?"

Father Taylor was not the only one, when he paused in the midst of burning oratory, to say, "I have lost my nominative case, but I'm on the way to glory." Of another Taylor, Joel B., of Upper Iowa Conference, it is said that preaching one day on the bank of the Mississippi, where the river is two miles wide, he happened to look across and saw about as large a congregation gathered on the Illinois side. One of Brother Swearingen's converts is reported as coming under conviction while he listened

to the preaching at a camp-meeting three miles distant. Exaggerations? Very likely, but do not even hyperboles teach something?

Quite surely preacher's sore throat is a disease of recent origin. A layman, describing to me the power of an honored pioneer, the author of a hymn that has gone around the world, declared that he could make a sermon out of "two stomps and a holler." I am quoting his language. That very preacher brought scores into the joys of salvation. If I am asked to explain this, I can only reply, *intensity*. Apparently their motto was, "This one thing I do" and they did it well. Uncultured Methodist preachers might ramble in their talks, but they rambled beautifully, as one critical and learned listener declared. I heard Uncle 'Lisha Warner say that in his preaching no matter what spot in the hedge he went in at, he always came out at the same place. He did. It was Calvary.

One Upper Iowan, still with us, in an early day is reported as saying, after announcing his text, "I could tell you all I know about this Scripture in ten minutes, but I guess I'll branch out a little." I have no doubt he succeeded after the fashion of that noted Methodist, Rowland Hill, when he was preaching in Scotland. He began by saying, "I am told you Scotch people will not listen to a sermon, unless it is divided up into sections, so, in the first place I shall walk up to my text and look at it. Secondly, I shall walk straight through my text. Thirdly, I shall walk all around my text. And, lastly, I shall turn my back on my text and walk straight away from it." They say he did best under the last head.

The pioneer was not homiletically trained. His sermons gave the devil a rough and tumble fight, the shouts of victory from saved multitudes was the sign that the sermons were from heaven. Sermons hortatory, from a man with a burden like the

prophets of old, from a man with a woe upon him, like Paul's, if he preached not the gospel. Sermons experiential, from a man with a joy in his soul, that he had been lifted from the mire of sin, his feet placed on the rock, and a new song put in his mouth. Sermons full of faith and the Holy Ghost—these things together with their perfect adaptation to the times and conditions in which they were uttered, go far in explanation of the early successes. The sermon grew, and the form of growth was according to the preacher's individuality. Certainly it was without the rules of the seminary. Neither the smell of scholastic fire, nor the odor of midnight oil passed upon it.

Doubtless there were men of learning among them, but it was a day when for the most part God was calling the modern Amos from the plow and the like occupations. Amos was not a prophet, and had not attended the school of the prophets. Quite like unto him was the Iowa Amos whom God then called. As for libraries and books, Peter Cartwright is my authority for the statement, "Our pocket Bible, hymn book, and Discipline constituted our library." Said of Illinois, this described pioneer conditions in Iowa. Decidedly limited as a library, but limitless expansiveness in the pages. The Bible! Who has climbed the summit of its peaks, who has reached the rim of its horizon, whose mental grasp has taken hold of it all so that there is no more beyond for him, no further development in the study of its pages? The hymn book! That shall lift a man from the sordid and earthly into the realm of poesy and song,—that shall cause him to see with a new vision—that shall help him to find books in the running brooks, sermons in stone, and good in everything. The Discipline! That shall teach him Heaven's first law, *order* that shall show him the greatest generalship, ruling his own spirit; that shall teach him how to have power with men. POCKET BIBLE—HYMN-BOOK—DISCIPLINE. A limited library surely.

Apparently, however, these three are the essential things in a working library, for curiously enough, Stanley, the explorer, and Cartwright, the pioneer, at opposite sides of the world, and much apart otherwise, seem here to agree. When Stanley began to penetrate the Dark Continent, he had books galore. One after another, to lighten the load, these were tossed into the jungle till only four remained: the Bible, Shakespeare, a Nautical Almanac to direct their course as they journeyed, and one other. So here again we have the Bible, poetry, and a guide-book, as the essentials.

Milton tells us in his *Areopagitica*, that when Julian, the apostate, forbade heathen learning to the Christians they were put to the shift of coining "all the seven liberal sciences out of the Bible, reducing it into diverse forms of orations, poems, dialogues, even to the calculating of a new Christian grammar." If the primitive Christians could do so much with the Bible, we may be altogether assured that the Iowa pioneers found it a full college curriculum, and an encyclopedia complete enough for their need. It is beyond question that it broadened their views, for where else in a territory the size of Upper Iowa did the fathers plan so much on educational lines—founding two colleges and two seminaries, all flourishing to-day, except Albion Seminary, that went out of commission some years since.

Next to the Bible in the circuit rider's saddle-bags lay the hymn book. What a part song has had in the affairs of this world! An absurd song, "Lillibulero," drove James II from the throne of England. "Tippecanoe and Tyler too," and the like ditties have helped men into the presidency. The ballad-maker has overshadowed the law-maker. This is true alike in political creed and religious thinking. If John Brown's body has been resurrected by song for political purposes, no less surely have the doctrines of grace been embodied in the songs of the pioneers. "John

Brown's Body," could make men march to war, and "I'm glad Salvation's free," set the prairies on fire with religious enthusiasm.

Did you ever attend an old time camp-meeting? What singing. None of the Campbells-are-coming-aha-aha provocatives of flippancy that we hear in church occasionally, but the stately old hymns that went floating through the woods inspiring solemnity and reverence. Listen! There come wafted over the decades the echoes of penitence, "Amazing grace, how sweet the sound, that saved a wretch like me," or echoes of triumph, "When I can read my title clear," or echoes of delightful memory, "There is a spot to me more dear, than native vale or mountain," or echoes of weariness, "How tedious and tasteless the hours," or echoes of longing, "O Thou, in whose presence my soul takes delight." Hear the woods ring again with the heartiness of the song, and we feel again, that heaven comes down our souls to greet, while glory crowns the mercy seat.

The camp-meeting sermon also. Think of one of these Boanerges with a manuscript, the sheets paper-weighted to hold them in the breeze, while the preacher handled stale thunder and burnt-out lightning. I can imagine with what amusement a pioneer would listen to me tonight, reading this eulogy. It will be as well that I keep my eyes fastened on the page while I read this paragraph, lest my imagination should play me tricks, and I fancy myself face to face with an embodied frown. In his Yale lectures on preaching, Dr. Dale reaches a conclusion thus, "And yet—notwithstanding my own habits—I am compelled to admit, that if we can preach without reading, we are likely to preach more effectively." The early Methodist preacher would have considered that Dr. Dale had wasted a good deal of time and argument over a self-evident proposition, and all his hearers would have said, amen.

I have paid tribute to the hortatory and experiential preach-

ing of the fathers. There is yet another line on which we must follow them, and here again they were victors. This time it is the region of polemics, and the sermons here are combative and argumentative. We, who live in a time of irenics no longer hear the clash of arms as some doctrinal spear rings on the shield of an adversary. The fathers had to contend earnestly for the faith that was in them. Here, again we are in possession of their victories. The principal were with Calvinism. Arminianism and Calvinism were irreconcilables, and the battle was fierce. One Arminian stated the position of his adversaries thus: Religion, if you have it, you won't know it; if you get it you can't lose it; if you lose it, you never had it. Or this way: You can, and you can't; you will and you won't; you'll be lost if you do, and you'll be lost if you don't; get down on your knees and cry for mercy. Or as Uncle 'Lisha Warner put it: "The Calvinist goes down into the woods and picks out the gnarliest log he can find. He hitches his oxen to it, and snakes it up out of the timber, and when he has got it to the top of the hill, he says, 'Well done, good and faithful log, you've got up here because you couldn't help yourself, I dragged ye up.' "

We may not care now-a-days to adopt this style of argumentation, but could any of us put more in so small a package, wrap it up more deftly, and tie it in hard knots more quickly? All this sort of thing has disappeared, because the fathers did their work so well that the Calvinism of to-day is mild-mannered, unobtrusive, and shrinking in more ways than one. These and other theological wars, are they not written in the Chronicles of Methodism, by Abel Stevens? The spirit of the age is upon us. While we glory in the controversial victories, necessary for the freedom of faith, and for the establishment of the doctrines of grace, the pioneer as we look back at him looms the largest in the record of his power to turn many to righteousness. Some preacher's son,

quoted by Professor Curtis of Drew Seminary, has thrown a sprig of green acacia to the memory of his father:

“How oft have I
A little child, hearkened my father’s voice
Preaching the word.
Again I see those, circling, eager faces;
I hear once more the solemn, urging words,
That tell the things of God in simple phrase;
Again the deep-voiced, reverent prayer, ascends,
Bringing to the still summer afternoon
A sense of the eternal. As he preached
He lived; unselfish, fearlessly heroic.”

Heroic! Yes, with a heroism, needing stiffer courage than in handling camp-meeting roughs, this kind of man moulded sentiment for right things, for righteousness in the new communities, whose very newness had cut them loose from the religious traditions and restrictions of the regions from which they had emigrated toward the setting sun.

Given a region, with settlers miles apart; the gaps between only slowly filled with other settlers, for so it was here, at first; how long before the trend shall be altogether worldly? In this formative period, the pioneer preacher put upon Iowa the stamp of his stalwart godliness. They were men of spinal columns. Senator Mahone, being asked how much he weighed, replied: “One hundred pounds, but ninety of them are backbone.” The like proportion was manifest, in multiplied instances, among the pioneers, or the religious history of Iowa would have been somewhat other than it is.

When Uncle ’Lisha Warner’s host at Thanksgiving dinner unceremoniously rose to carve the turkey, that fearless local pioneer preacher caught his arm, saying: “Sit down, Mac, I am in the habit of asking God’s blessing on that sort of thing.” Uncouth?

Oh, yes, but so thoroughly genuine as to demand and command respect from the company, host included. A simple sample this, but it serves to illustrate the type of men whose insistence on seeking first the Kingdom of God, made the Iowa settler turn his thoughts to getting a deed on a quarter-section of heaven. A change in phrase makes a familiar poem fit the case:

“A man the preacher was to all the country dear,
And passing rich on nothing much a year;
Remote from towns, he ran his godly race,
Nor e’er had changed, nor wished to change his place.
Unskillful he to fawn, or seek for power
By doctrines fashioned to the varying hour;
For other aims his heart had learned to prize,
More bent to raise the sinner, than to rise.”

It was my high privilege in my early ministry to have as parishioner, a man whose services and sacrifices had endeared him to a whole county. Without reference to compensation he had gone, *on foot*, hither and yon preaching the gospel, to the saving of their souls, building them up in the faith, joining their lives in matrimony, consecrating their children in baptism, comforting their sick, cheering their dying, and burying their dead out of their sight.

“Beside the bed where parting life was laid,
And sorrow, guilt, and pain by turns dismayed,
The reverent champion stood. At his control
Despair and anguish fled the struggling soul,
Comfort came down the trembling one to raise,
And his last fluttering accents whispered praise.”

After touching so many lives at so many points, the remembrance of the early preachers shall not perish from the earth. The fathers, where are they, and the prophets, do they live forever?

Aye, they do. They live again in this day's celebration. Being dead, they yet speak, and will continue to speak.

By the memory of their unselfish lives, unstinted services, heroic sacrifices; by their summer-time and winter-time victories; by the echoes of their camps in the woods and from their bench-altars in prairie school-houses; by the great company who, through their preaching washed their robes, and made them white in the blood of the Lamb;—and what more shall I say? Yes, by, their simple faith in God they speak to us, they call to us from within the veil. The Heavens have received them out of our sight. May their mantle fall on us! May the spirit of Elijah rest on Elisha! We shall not, we must not, be degenerate sons of such illustrious sires.

God forbid that we should simply garnish the tombs of the prophets, without emulating their virtues and striving after their successes.

Faith of our fathers, we will preach Thee still as love knows how! Faith of our fathers, we will be true to thee till death.

PRESIDENT WILLIAM HENRY HARRISON'S TRIBUTE TO
THE METHODIST PREACHER.

The following lines were written by his Excellency William Henry Harrison, President of the United States in 1841, and addressed to a committee appointed to investigate spiritual destitution in the West. It is a truthful description of the early "Circuit Riders" of Iowa as well as of states east of the Mississippi river. It forms a fitting close to this book.

"Who and what are they? I answer, entirely composed of ministers who are technically called 'Circuit Riders,' a body of men who, for zeal and fidelity in the discharge of the duties they undertake, are not exceeded by any others in the whole world. I have been a witness of their conduct in the Western country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one. Their stipulated pay is barely sufficient to perform the services assigned to them. With much the larger portion, the horse which carries them is the only animated thing they can call their own, and the contents of their saddle-bags the sum total of their earthly possessions.

"If, within the period I have mentioned, a traveler on the western frontier had met a stranger in some obscure way, or assiduously urging his course through the intricacies of a tangled forest, his appearance staid and sober and a countenance indicating that he was in search of some object in which his feelings were deeply interested, his apparel plain but entirely neat, and his

little baggage adjusted with peculiar compactness, he might be almost certain that stranger was a Methodist Preacher, hurrying on to perform his daily task of preaching to separate and distant congregations: and, should the same traveler, upon approaching some solitary, unfinished and scarcely habitable cabin, hear the praises of the Creator chanted with peculiar melody, or the doctrines of the Saviour urged upon the attention of some six or eight individuals with the same zeal and energy that he had seen displayed to a crowded audience of a populous city, he might be certain, without inquiry, that it was the voice of a Methodist Preacher."

INDEX

	PAGE		PAGE
Aecumenical Conference, dele-		Church Extension:	
gates to,	165	In the Conference	65, 232
Aid Society, Mutual,	93	General Board of	68
Albrook, J. B. 62, 163,	164	Church, first in Iowa	11
Alexander, Mrs. Elizabeth	59	Church Membership, growth of ..	229
Ames, Bishop E. R.	227	Circuit Riders, Harrison's tribute	
Ames, A. H.	235	to	259
Anderson, John S.	162	Claimant Fund, Conference	94
Appointments:		Clark, Bishop D. W.	227
First Iowa District	21	Clark, J. J.	165
First Iowa Conference	29	Clifford, George	161, 164, 234
First Upper Iowa Conference	40	Clinton, J. W. 111, 162,	164
Asbury, Bishop Francis	227	Coke, Bishop Thomas	227
Ayres, J. C. 46, 102, 160,	163	Coleman, Andrew, 46, 112,	160
Babcock, Q. C.	61	Coleman, F. M.	163
Baker, Bishop O. C.	227	Coleman, J. T. 46, 160	
Barclay, W. F. 104,	164	Colleges:	
Barnes, Frank G.	63	Charles City	220
Bassett, T. J.	60	Cornell	53, 56, 219, 236
Bastion, N. S.	13	German	220
Benevolences, aggregate of ..	90, 231	Iowa City	53
Benevolences and the Super-		Morningside	220
annuates	90	Simpson	219
Benton, Guy P.	60	Conferences:	
Biographical Sketches	102	Des Moines	73, 219
Bissell, J. W. 60, 163,	165	Iowa	29, 73, 218
Black Hawk Purchase	9	North Indiana	237
Blue, J. D.	165	Northwest Iowa	219
Board of Church Extension	68	Northwest German	220
Boomer, Albert	145, 164	Saint Louis German	220
Boundaries of the Conference:		Upper Iowa	40, 72, 218
Established	72	Collin, Alonzo	57
Efforts to change	73	Cook, W. L.	17
Bowman, George B. 25, 53, 105,	160	Cooke, Harriette J.	57
Bowman, John	106, 162, 164	Cooley, D. N. 56, 145,	164
Boyd, Hugh	57	Cornell College	53, 56, 219, 236
Brindell, G. W. 108,	164	Cranston, Bishop Earl	223
Bronson, H. S. 108,	160	Crippen, J. T. 162,	164
Bronson, S. C.	165	Crossan, Alexander	146
Brown, Philo E. 161,	163	Cullom, U. S. Senator S. M.	115
Bruce, H. J.	17	Curtis, Professor O. A.	256
Brunson, Alfred	14	Davenport:	
Brush, William 59, 109, 162,	164	First Church in	18
Bugbee, Lucius H.	59	First Class in	17
Burlington;		Dead, Roll of the	167
First class in	15	DeBra, H. R.	63
First preaching in	14	Deceased Members	167
Cameron, J. R.	246	Delegates to:	
Carlyle, Thomas	250	Aecumenical Conference	165
Carlton, W. W.	163	General Conference	163
Carnegie, Andrew	59, 61	Des Moines Conference	73, 219
Cartwright, Peter	15, 16	District, First Iowa	21
Cartwright, B. H. 14,	248	Dimmitt, J. G. 84, 114,	161
Casebeer, J. B.	110	Dred Scott Decision, resolutions	
Catlin, Lyman	111	on the	86
Celebration, Semi-Centennial ..	222	Drummond, C. E.	165
Charles City College	220	Dubuque:	
Church, H. S.	163	First village	10
		First preaching in	11

Dubuque :	PAGE	Iowa :	PAGE
First class in	12	Opened to settlement by the whites.....	9
First church in	12	Iowa City College.....	53
First quarterly meeting in ..	14	Iowa Wesleyan University.....	218
Egbert, Henry.....	164	Janes, Bishop E. S.	40, 227
Elliott, George.....	235	Johnson, A. W.	35
Emerson, Ralph Waldo	246	Johnston, W. F.	164
Epworth League.....	100	Jones, G. W.	63
Epworth Seminary	62, 219, 236	Keeler, R. W.	57, 62, 122, 161, 163
Farley, J. P.	56, 147, 164	Kendig, A. B.	234
Fathers of the Conference.....	227	King, W. F.	57, 164, 166
Fawcett, William.....	234	Kynett, A. J.	65, 68, 124, 161, 164, 166, 232
Fellows, S. N.	164, 166, 223, 224	Lamb, E. D.	126
Fellows, Samuel M.	56, 57, 115	Lamont, Daniel.....	161
First Year of the Upper Iowa Conference	40	Larrabee, Governor William.....	61
Fleming, T. E.	163, 164, 246	Leaders in the Conference.....	45
Foss, Bishop C. D., tribute to Kynett.....	69	Lease, William.....	162, 164, 223
Freer, S. C.	117, 161	Lee, Bishop H. W., tribute to the Methodists.....	37
Freer, H. H.	57	Lee, S. A.	82, 126, 162
Fuller, I. K.	117, 161	Lewis, W. S.	63, 235
General Conference:		Lincoln, Abraham, Reply to the General Conference.....	85
Address to Abraham Lincoln ..	84	Lockwood, E. J.	165
Delegates to.....	163	Log Church, in Dubuque.....	12
German College.....	220	Loyalty of the Conference.....	81
German Conference:		Mabry, W. D.	163
Northwest.....	220	Magee, J. C.	163, 164
Saint Louis.....	220	Manwell, A. C.	162
Gilruth, James.....	118	McCord, J. S.	127
Golden, T. C.	162	McIntyre, J. S.	128
Gould, C. L.	163, 165	McKim, S. T.	129
Gould, John.....	161	McLean, Byron.....	60
Green, H. H.	163, 164	Members of the Conference:	
Half Century's Membership.....	155	Deceased	167
Hammond, B. C.	162	Former.....	174
Hand, W. H.	165	Living.....	184
Hardman, Henry.....	19	Original.....	40
Harlan, James.....	53	Membership of the Church, growth of.....	229
Harlan, James E.	57	Merry, J. F.	165
Harmer, S. Y.	119	Methodism in Iowa.....	218
Hawn, R. G.	32	Miller, E. L.	163
Heald, S. W.	120, 164	Miller, Emory.....	161, 164
Henderson, D. B.	61	Milton, John.....	253
Henderson, S. H.	162	Ministerial Record.....	184
Henderson, T. S.	223	Mitchell, J. T.	10
Hestwood, J. F.	33, 246	Montgomery, John.....	246
Higher Education.....	53, 236	Morningside College.....	220
Historical Register.....	174	Morris, Bishop T. A.	21, 29, 225
Hitt, Honorable R. R.	115	Mutual Aid Society.....	93
Hobart, Chauncy.....	17	Newton, Isaac.....	129, 162
Hobart, Norris.....	17	Northwest Iowa Conference	219
Holm, Adam.....	62	Northwest German Conference.....	220
Holmes, D. N.	121, 161, 164	Norton, Roderick.....	60, 130
Houghton, H. W.	121, 161, 164	Organization of Churches, date of	153
Hurlburt, R. F.	63, 235	Organizations of the Church.....	97
Indian Massacre, Spirit Lake.....	48	Original Members of the Conference.....	43
Ingham, S. W. Jr.	162	"Our Boys".....	233
Ingham, S. W. Sr.	26, 36, 122	Pancoast, Samuel.....	161
Iowa:			
District.....	21, 225, 227		
Conference.....	29, 73, 218		
Methodism in.....	218		

	PAGE		PAGE
Pastor's Wife, tribute to	170	Slavery, Resolutions on	86
Patriotism and Moral Reform	81	Smith, B. D.	63
Paxton, W. F.	131, 162	Snyder, D. B.	165
Peebles, R. W.	132, 162	Snyder, E. A.	164
Pioneer Preacher, Fleming's tri- bute to	246	State Schools, the allies of the church in christian education	238
Pitner, W. F.	163	Statistical Tables	153
Planting of Methodism in Iowa	9	Stevens, Mrs. J. H.	149
Pollock, John	62	Stowers, C. N.	59
Poor, W. H.	59	Stuntz, Homer C.	165, 235
Porterfield, D. A.	165	Summers, Henry	19, 21, 24, 225
Pratt, H. O.	165	Superannuates	91
Presiding Elders, list of	160	Swearingen, Richard	
Price, Hiram	18, 56, 73, 148, 164		34, 75, 138, 162, 164, 250
Quarterly Meetings:		Swisher, A. E.	76, 77, 165
Old time	22	Taylor, C. H.	139, 163
Changes in	241	Taylor, Joel B.	140, 161, 164, 250
Randall, B. H.	10	Taylor, Landon	31, 47, 140, 160
Rankin, J. M.	160	Taylor, T. B.	165
Record:		Temperance, Resolutions on	87
Ministerial	184	Tobacco, Resolutions on	88
Of Officials	160	Towbridge, G.	63
Reed, H. W. 13, 28, 62, 84, 132, 160,	163	Truesdell, C. G.	161, 234
Register, Historical	174	Universities:	
Rhea, J. H.	134, 164	De Pauw	237
Ricker, Rufus	135	Iowa Wesleyan	218
Ridlington, Joseph	246	Upper Iowa	59, 219, 236
Rigby, J. H.	62, 136, 163	Upper Iowa Conference	40, 72, 218
Robertson, J. E.	36, 59, 148	Upper Iowa University	59, 219, 236
Robertson, F. M.	163	Van Ness, J. G.	163
Rockingham, first class in	16	Waller, Richard	150
Roll of the dead	167	Warner, H. E.	235
Ross, A. C.	165	Warner, S. B.	235
Ruble, J. H.	16	Warner, Uncle 'Lisha	251, 256
Sabbath, Resolutions on the	88	Waugh, Bishop Beverly	24
Saint Louis German Conference	220	Weed, Bartholomew	19, 25, 30
Sanborn, W. W.	67, 149	Wheeler, D. H.	56, 234
Scott, Bishop Levi	227	Widows of Deceased Members	170
Scott, W. S.	164	Williams, S. N.	57
Semi-Centennial Celebration	222	Wilson, Sheppard	151, 164
Sessions of the Upper Iowa Con- ference	158	Wolfe, F. C.	142, 162, 164
Sessions, C. M.	246	Woman's Foreign Missionary So- ciety	97
Shanklin, W. A.	60	Woman's Home Missionary Soci- ety	98
Sheffer, Daniel	137, 162	Wyant, W. W.	165
Simpson, Bishop Matthew	227	Yoran, Calvin	164
Simpson College	219	Young, Alcinous	143, 160
Sioux City District	47	Young, E. K.	144, 234
Sketches, Biographical	102		
Skinner, Elias	34, 161, 164, 222, 246		

INDEX OF PORTRAITS

	PAGE		PAGE		PAGE
Albrook, J. B.	64	Bartle, S. D.	240	Blodgett, J. N.	208
Alden, B. D.	232	Barton, H. H.	216	Bowder, H. J.	224
Atchison, H. D.	56	Billingsly, A. M.	232	Boyd, Hugh	224
Allshouse, Henry	160	Bing, G. M.	184	Brettnall, G. H.	208
Bailey, H.	160	Bird, J. B.	200	Brettnall, John	216
Baker, J. E.	240	Birney, G. H.	80	Brettnall, S. C.	56
Baker, J. F.	216	Bishop, A. T.	208	Brown, F. O.	240
Ballz, James	80	Bindenberger, J. F.	216	Bronson, S. C.	64
Bargelt, H. S.	152	Bissell, J. W.	80	Brackets, A. C.	216
Barnes, B. C.	200	Black, J. F.	80	Bailey, B. S.	184

	PAGE		PAGE		PAGE
Burnard, C. S.	64	Hendricks, T. H.	200	Rankin, J. M.	208
Carlton, W. W.	200	Hestwood, J. F.	152	Robbins, K. W.	208
Casper, C. C.	224	Hilburn, Joel.	152	Robertson, F. M.	160
Cassidy, F. P.	240	Hillmer, W. C.	224	Robinson, J. Q.	208
Cattermole, E. G.	56	Holm, Adam.	232	Robinson, W. W.	184
Chaffee, W. N.	200	Hoskyn, J. H.	56	Rodgers, C. W.	152
Caftyn, J. R.	240	Howe, D. N.	200	Rogers, G. W.	192
Clark, L. C.	160	Hudson, C. K.	184	Ross, W. E.	160
Clement, W. H.	160	Hunt, E. G.	232	Salisbury, H. R.	152
Clinton, D. W.	160	Jeffries, E. W.	80	Sessions, C. M.	224
Cobb, Wm.	208	Johnson, J. E.	232	Shaffer, F. P.	184
Coleman, F. M.	56	Jones, J. B.	152	Shanklin, W. A.	56
Cleveland, C. W.	192	Keister, B. B.	216	Shear, G. E.	64
Cole, Frank	216	Kennedy, G. H.	192	Sheckler, T. H.	232
Copeland, E. G.	184	Keppel, J. H.	232	Shoemaker, G. B.	232
Crinklaw, G. B.	192	Kirwin, Will.	160	Skinner, Elias.	64
Crippen, J. T.	192	King, W. F.	56	Skinner, W. S.	56
Crowder, W. G.	192	Knight, E. A.	160	Slingerland, W. H.	208
Curran, A. B.	208	Kynett, J. W.	240	Slocum, P. S.	224
Crawford, H. T.	208	Lang, E. A.	80	Smedley, M. T.	192
Davis, B. A.	208	Leaman, E. R.	152	Smith, A. W.	232
Davis, W. B.	216	Lease, Wm.	152	Smith, C. E.	224
Dawson, John	160	Lemen, W. M.	216	Smith, M. H.	80
Dearing, J. A.	184	Lemon, L. C.	192	Smith, M. N.	56
DeBra, H. R.	192	Linn, F. H.	200	Smith, S. S.	80
Dolph, John	152	Littler, J. J.	192	Smith, W. H.	64
Dorcas, H. F.	224	Lockard, L. L.	216	Smith, W. W.	160
Dutton, D. C.	232	Locke, M. J.	192	Snell, G. W.	200
Dwello, P. N.	224	Lockwood, E. J.	80	Soper, B. W.	208
Dyre, W. R.	240	Lusk, I. C.	56	Spry, W. F.	160
DePuy, O. C.	224	Lusk, R. C.	184	Stevens, A. D.	232
Eberhart, J. S.	80	Ma Gee, J. C.	160	Stubbs, L. D.	184
Ellis, F.	152	Manning, G. R.	240	Sutherland, G. F.	192
Elwick, T. J.	184	Manwell, A. C.	80	Swisher, L. A.	216
Evans, T. M.	56	Masters, Mark	200	Swisher, M. S.	208
Fairall, H. H.	56	Maxfield, G. E.	216	Taylor, T. E.	216
Fellows, S. N.	1	McCord, J. W.	224	Trimble, T. A.	216
Felt, C. A.	224	McIntosh, A. M.	152	Troy, H. W.	240
Ferguson, S. R.	216	Mellott, W. R.	152	Van Buren, W. E.	224
Fisher, F. P.	184	Mershon, N. A.	64	Van Horne, J. P.	224
Fleming, T. E.	152	Metcalf, J. B.	80	Van Ness, J. G.	232
Foot, Horace	224	Miller, E. L.	80	Wagner, J. E.	80
Foster, A. D.	184	Miller, F. X.	184	Waite, E. G.	64
Foster, A. T.	232	Miller, R. A.	184	Ward, A. G.	160
Goodsell, S.	64	Norton, N. F.	200	Welch, A. D.	192
Gammons, John	184	Parker, D. M.	152	Wheat, C. M.	200
Gibbens, W. A.	56	Parkin, C. A.	232	Westren, R. T.	192
Goodell, M. A.	200	Parsons, R. D.	56	Wilcox, H. E.	64
Garrison, G. L.	200	Peddycord, C. A.	200	Williams, H.	152
Gould, C. L.	56	Perry, D. C.	152	Willis, F. N.	200
Gould, J. W.	184	Perry, M. W. S.	240	Witzigman, F. C.	208
Green, H. H.	240	Pitner, W. F.	160	Wolfe, Reese.	64
Gruwell, E. T.	80	Piper, Walter	216	Wyatt, J. B.	64
Hallett, A. A.	64	Platts, S. C.	192	Williams, S. V.	224
Hammond, B. C.	80	Puckett, R. H.	200	Young, F. G.	64
Hanner, J. R. A.	64	Pye, Nathaniel	208	Young, Wm.	232
Hawn, C. A.	56	Potter, T. P.	160	Zavodsky, F. J.	232
Hayward, J. H.	240	Porter, R. V.	208		
Healy, F. T.	64	Pratt, H. O.	192		

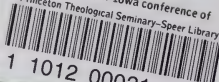
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Barclay, W. F.	144	Green, L. N.	105	Newell, O. R.	144
Bargelt, E. S.	105	Harmer, S. Y.	112	Norton, R.	128
Bowles, O. D.	120	Haymond, Jacob	120	Peebles, R. W.	112
Bowman, Geo. B.	105	Heald, S. W.	112	Pilbeam, Henry	144
Bowman, John	144	Howe, W. R.	128	Pratt, L. M.	105
Brindell, G. W.	105	Keagle, L. S.	105	Reed, H. W.	112
Bronson, H. S.	112	Keeler, R. W.	112	Ricker, Rufus.	112
Brown, W. N.	105	Kelley, J. L.	105	Rigby, J. H.	105
Camp, Alonzo	128	Ketchum, E.	144	Sheffer, Daniel.	105
Clinton, J. W.	105	Kynett, A. J.	120	Smedley, W. E.	105
Coleman, Andrew	120	Ingham, S. W., Sr.	112	Smith, B. D.	112
Cook, T. N.	144	Jones, Nathaniel	128	Swearingen, R.	144
Cooley, L. S.	128	Lamb, E. D.	105	Spry, J. T.	144
Craft, W. S.	112	Lee, S. A.	128	Taylor, C. H.	128
Cummings, Wm.	144	Mason, A. A.	128	Taylor, Joel B.	144
Dimmitt, J. G.	120	McCord, J. S.	112	Taylor, London	140
Eberhart, U.	128	McCormac, W. E.	105	Ward, Z. R.	128
Edwards, A. H. Marsh	128	McIntyre, J. S.	144	Warner, Horace	128
Fellows, S. M.	112	McKim, S. T.	112	Wilcox, J. F.	128
Ferris, J. M.	112	McLean, C. F.	112	Wolfe, F. C.	144
Freer, S. C.	105	Miller, W. H.	128	Woods, A. G.	144
Gilruth, James	144	Metcalf, T. S.	128	Young, E. K.	112
Golden, T. C.	120	Montgomery, W.	105		

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